THE

BRITISH CRITIC,

For NOVEMBER, 1807.

Οὔ τοὺς αὐτοὺς πολέ μὲν ψέγειν, πολὲ δὲ ἐγκωμιάζειν εὐλαβητέον. ἐπειδὴ οὔτ' εὐτοχεῖν αἰεὶ δυνατὸν, οὔθ' ἁμαρτάνειν συνεχῶς εἰκός.

POLYBIUS.

There is no reaſon why we ſhould not ſometimes blame and ſometimes commend the ſame perſons; for no one is always right, nor is it probable that they ſhould be invariably wrong.

ART. I. *Philoſophical Tranſactions of the Royal Society of London, for the Year*, 1806. *Part II. London*, 1806. Quarto, pp. 235. G. and W. Nicol.

THIS ſecond part of the Philoſophical Tranſactions for the year 1806, contains 13 papers; viz. from the tenth to the 22d. together with a liſt of preſents received by the Royal Society, between November 1805, and June 1806; and an index for the whole volume.

X. *Obſervations upon the Marine Barometer, made during the Examination of the Coaſts of New Holland and New South Wales, in the Years* 1801, 1802, *and* 1803. *By Matthew Flinders, Eſq. Commander of his Majeſty's Ship Inveſtigator.*

Captain Flinders's numerous obſervations with the marine barometer, his judicious remarks on them, and his endeavours to account for the phænomena, well deſerve the attention of the philoſophical world in general, but of navigators in particular, ſince they are likely to derive conſiderable

advantages from the barometrical indications of approaching ſtorms, gales of wind, or fair weather, which may be frequently perceived by the attentive obſerver.

This author was induced to pay particular attention to the movements of the barometer in his voyage along the coaſts of New Holland and New South Wales, the *Terra Auſtralis*, or *Auſtralia* of the earlier charts, by the coincidence which was perceived between the riſing or falling of the mercury, and the ſetting in of winds that blew from the ſea and from off the land, to which there ſeemed to be at leaſt as much reference, as to the ſtrength of the wind, or other diſpoſition of the atmoſphere.

The preſent paper does not contain a complete journal of the barometer, and other metereological appearances; but only relates ſeveral particular obſervations, as examples of the abovementioned coincidence, which, conſidering Captain Flinders's ſhort reſidence in that part of the world, and the difficulty which attends the formation of general rules with reſpect to the viciſſitudes of the weather, can hardly for the preſent do more than furniſh uſeful hints to future navigators and other obſervers. They ſhow, however, that the abovementioned connection exiſts, and that, of courſe, much may be done by a more extended ſeries of obſervations. It is earneſtly to be wiſhed therefore that all commanders of veſſels in that, as well as in other parts of the world, may be furniſhed with proper barometers and thermometers, and that a ſtatement of the variations of thoſe inſtruments, may be inſerted in marine journals, together with the particular winds, ſtorms, &c. which precede or follow thoſe variations.

The obſervations which are contained in the preſent paper, are divided into thoſe made on the ſouth coaſt of the *Terra Auſtralis*, and thoſe made on its eaſtern coaſt. With reſpect to the north coaſt, the obſervations do not afford much ſatisfaction, both on account of the ſmall barometrical variations which take place in ſo low a latitude, and of the ſhort ſtay of the Inveſtigator on that coaſt, which was occaſioned by the decayed ſtate of that veſſel.

Of thoſe obſervations, and of the remarks with which they are accompanied, we can only ſelect a few particulars by way of ſpecimens, and theſe we ſhall now ſubjoin.

After the ſtatement of the examples of coincidences, &c. on the ſouth coaſt, this author ſays:—

"From theſe examples upon the ſouth coaſt, it appears, generally, that a change of wind from the northern, to any point in the

the ſouthern half of the compaſs, cauſed the mercury to riſe, and a contrary change to fall; and that the mercury ſtood conſiderably higher, when the wind was from the ſouth ſide of the eaſt and weſt, than, in ſimilar weather, it did when the wind came from the north ſide; but, until it is known what are the winds that occaſioned the mercury to aſcend, and what to deſcend, upon the other coaſts of Auſtralia, it will probably be not agreed, whether it roſe in conſequence of the ſouth winds bringing in a more denſe air from the polar regions, and fell on its being diſplaced by that which came from the Tropic; or whether the riſe and higher ſtandard of the mercury was wholly, or in part, occaſioned by the firſt being ſea winds, and the deſcent, becauſe thoſe from the northward came from off the land.

" The height, at which the mercury generally ſtood upon the ſouth coaſt, ſeems to deſerve ſome attention. It was very ſeldom down to 29,40, and only once to 29,42. Of 160 days, from the beginning of December to May, it was nearly one-third of the time above 30 inches; and the ſecond time of paſſing along the coaſt, from the 15th of May to the firſt of June, it only once deſcended to 29,96, and that for a few hours only, its average ſtandard for theſe ſixteen days being 30,25. Upon the eaſtern half of the coaſt, beyond Cape Cataſtrophè, in March, April, and May, the mercury ſtood higher than it did on the weſtern half in December, January, and February: the average ſtandard of the firſt was 30,09, but that of the latter only 29,94. At the Cape of Good Hope, the mean height in the barometer, during eighteen days in October and November, was 30,07. Page 249. " The obſervations made during a ſtay of ten weeks at Port Jackſon, in May, June, and July, 1802, are more in point than almoſt any other. Strong eaſtwardly winds were very prevalent at that time, and were almoſt always accompanied with rain and ſqualls; yet this weather was foretold and accompanied by a riſe in the barometer, and the general height of the mercury, during their continuance, was 30,20: higher if the wind was on the ſouth ſide of E.S.E, and lower if on the north ſide of eaſt. The winds from ſouth and S.S.W., which blow along the ſhore, kept the mercury up to about 30,10, when they were attended with fine weather, as they generally were; but if the weather was ſqually, with rain, it ſtood about 29,95. During ſettled winds from between W.N.W. and S.W. with fine weather, the mercury generally ſtood very low, down at 29,60*; and what is more extraordinary, when theſe winds were

* " My friend Colonel Paterſon, F.R.S. commander of the troops at Port Jackſon, in judging of the approaching weather, by the riſe and fall in his barometer in the winter ſeaſon, told me,

were leſs ſettled, and the weather dull, with rain occaſionally falling, the range of the mercury was uſually between 29,80 and 30,10; nearly the ſame as when the wind was at S.S.W. with ſimilar weather; the reaſon of which may probably be, that at ſome diſtance to the ſouthward, theſe weſtwardly winds blew more from the ſouth, and were turned out of their courſe, either by the mountains, or by meeting with a north-weſt wind farther to the northward."

Page 254 contains the following ſtatement.

"The greateſt range of the mercury obſerved upon the eaſt coaſt, was from 29,60, to 30,36, at Port Jackſon; and within the tropic from 29,88, to 30,30; whilſt upon the ſouth coaſt, the range was from 29,42 to 30,51, in the weſtern part, where the latitude very little exceeds that of Port Jackſon. It is to be obſerved, however, that theſe extremes are taken for very ſhort intervals of time."

A better idea of the general tenor of this author's barometrical obſervations, may be derived from his queries and his theory, which are as follows.

"Upon a ſummary of the effects of the ſame winds upon the different coaſts of Auſtralia, as deduced from the above examples, the following queries ſeem to preſent themſelves.

"Why do the winds from north and N.W. which cauſe the mercury to deſcend and ſtand lower than any other upon the ſouth and eaſt coaſts, as alſo in the open ſea, and in the ſouth-weſt of the gulph of Carpentaria, make it riſe upon the outer part of the north coaſt, with the ſame, or even worſe weather?

"Why ſhould the north-eaſt wind, which occaſions a fall in the barometer upon the ſouth coaſt, conſiderably below the mean ſtandard, be attended with a riſe above the mean upon the eaſt and north coaſts?

"The S.E. wind, upon the ſouth and eaſt coaſt, cauſed the mercury to riſe higher than any other; why ſhould it not have the ſame effect upon the north coaſt, and upon the weſt?

"How is it that the ſouth-weſt wind ſhould make the quick-ſilver riſe and ſtand high upon the ſouth and weſt coaſts,—ſhould cauſe it to fall much below the mean ſtandard upon the eaſt coaſt, and upon the north, make it deſcend lower than any other, with the ſame weather?

---

me, that he had adopted a rule directly the reverſe of the common ſcale. When the mercury roſe high, he was ſeldom diſappointed in his expectation of rainy, bad weather; and when it fell unuſually low, he expected a continuance of fine, clear weather, with weſtwardly winds."

"The

" The anſwer, I think, can only be one; and it ſeems to be ſufficiently obvious.

" The cauſe of the ſenſibility of the mercury, to winds blowing from the ſea and from off the land, may perhaps admit of more than one explanation; but the following ſeems to me to be direct, and tolerably ſatisfactory. The lower air, when brought in by a wind from the ſea, meets with reſiſtance, it is obliged to riſe, and will make itſelf room by forcing the ſuperincumbent air upwards. The firſt body of air, that thus comes in from the ſea, being itſelf obſtructed in its velocity, will obſtruct the ſecond, which will therefore riſe over the firſt in like manner, to overcome the obſtruction; and as the courſe of the ſecond body of air will be more direct towards the top of the higheſt part of the land, it has to ſurmount, than the firſt was, ſo the firſt part of the ſecond body will arrive at the top, before the latter part of the firſt body has reached it; and this latter part will not be able to paſs over the top, being kept down by the ſecond body and the ſucceſſive ſtream of air, whoſe velocity is ſuperior to it. In this manner, an eddy, or body of compreſſed, and comparatively inactive air will be formed, which, at firſt, will occupy all the ſpace below a line drawn from the ſhore to the top of the higheſt land; but, almoſt immediately, the ſucceeding bodies of air, at a diſtance from the ſhore, will feel the effect of the obſtruction; and being impelled by thoſe that follow them, will begin to riſe, taking their courſe for the top of the higheſt land, before they come to the ſhore; by which means, the ſtratum of lower air will be deeper between the top of the land and the ſhore, and to ſome diſtance out from it, than it is either upon the mountains or in the open ſea. If this is admitted to be a neceſſary conſequence of a wind blowing upon the ſhore from the ſea, it follows, that the mercury ought to ſtand ſomething higher when ſuch a wind blows, whether it is from the ſouth or any other quarter, than it will with the ſame wind where it meets no ſuch obſtruction; and the more direct it blows upon the coaſt, and the higher the land is, (all other circumſtances being equal), the higher ought the mercury to riſe. On the other hand, when the wind comes from off the hills, this dead and denſe air will be diſplaced, even from its hollows under the higheſt land; both on account of its own expanſion, and becauſe its particles will be attracted by thoſe of the air immediately above, which are taking their unobſtructed courſe out to ſea; and thus the air over the coaſt will reſume its natural ſtate with a land wind.

" In order to appreciate duly, the effect of ſea and land winds upon the barometer, in the preceding examples, it is neceſſary to be recollected, that in the ſouthern hemiſphere, a wind from the ſouth, has a natural tendency to raiſe the mercury in the open ſea, and one from the north to depreſs it; probably, from the

ſuperior denſity of the air brought in by the former; therefore, if the mercury riſes quicker and higher with a ſouth wind upon the ſouth coaſt, than it does with a north wind upon the north, it is not to be at once concluded, that the effect of the wind as coming from the ſea, is leſs upon the north coaſt; for it has, in the firſt place, to counteract the tendency of the mercury, to fall with a north wind; and in ſome caſes, its effects as a ſea wind may be as conſiderable, relatively to the latitude, where there ſhall be no riſe in the barometer, as upon the ſouth coaſt it might, where a conſiderable one took place."

Laſtly, after obſerving that it remains as yet wholly undetermined, whether the effects of ſea and land winds upon the barometer, extend to any conſiderable diſtance from the ſhores, or whether ſuch like effects may be found to take place in other countries, this author concludes with a few general remarks upon the uſe of the barometer to navigators.

XI. *Account of a Diſcovery of Native Minium. By James Smithſon, Eſq. F.R.S.* P. 267.

A pulverulent matter, of a vivid red colour with a caſt of yellow, was diſcovered by Mr. Smithſon, in the ſubſtance of a compact carbonate of zinc. It ſtood diſſeminated in very ſmall quantities, which prevented the practicability of ſubjecting it to a great variety of trials; thoſe, however, which Mr. S. inſtituted, and are deſcribed in this ſhort paper, are ſufficient to prove, that this ſubſtance is a natural minium, or red lead.

XII. *Deſcription of a rare Species of Worm Shells, diſcovered at an Iſland, lying off the North-weſt Coaſt of the Iſland of Sumatra, in the Eaſt Indies. By J. Griffiths, Eſq.* P. 269.

The ſhells which form the ſubject of the preſent paper, were found in the year 1797, at the bottom of a ſmall ſheltered bay with a muddy bottom, ſurrounded by coral reefs, on the Iſland of Battoo, a ſmall iſland about 20 leagues diſtant from the iſland of Sumatra. They were found after a very violent earthquake, which ſhook both the above-mentioned iſlands.

Mr. Griffiths not having ſeen any thing like thoſe ſhells in any cabinet of natural hiſtory; nor being able to receive any information reſpecting them from the inhabitants of the iſland, was induced to reckon them a new genus; but he afterwards found them deſcribed by Rumphius.—Mr. Griffiths's deſcription of theſe ſhells, is as follows.

"Although

" Although more than twenty ſpecimens were brought to me, and others obtained afterwards, there was not one complete; yet being ſo fortunate as to procure a portion of the ſhell with the apex nearly perfect, and another with the oppoſite cloſed extremity equally ſo, I am enabled to give a deſcription of them.

" The length of the longeſt of theſe ſhells that came into my poſſeſſion was 5 feet 4 inches, and the circumference at the baſe 9 inches, tapering upwards to $2\frac{1}{2}$ inches; the colour on the outſide milk white, the inner ſurface rather of a yellow tinge. This ſpecimen was nearly perfect, having a ſmall part of the lower extremity entire. I have others of various dimenſions, a very good one about 3 feet long and 4 inches round, tapering to $1\frac{1}{2}$ inch at the point; moſt of theſe ſhells had adhering to them, about one foot or more from the top, the ſmall cockſcomb oyſter, ſmall ſerpulæ, &c. conſequently they muſt have been that diſtance protruded from the hard mud, but the water being thick and diſcoloured, the people of Battoo had not taken notice of them antecedent to the earthquake.

" Theſe tube ſhells differ very much among themſelves, not one of them being correſpondent in ſize or thickneſs to another. The large end of the ſhell is completely cloſed, and has a rounded appearance; at this it is very thin. The ſmall end or apex is very brittle, and is divided by a longitudinal ſeptum running down for 8 or 9 inches, forming it into two diſtinct tubes, incloſed within the outer one, from whence the animal throws out tentacula; the ſubſtance of the ſhell is compoſed of layers having a fibrous and radiated appearance, covered externally with a pure white cruſt, and internally is of a yellow tinge; the external ſurface is frequently interrupted in a tranſverſe direction, by a ſudden increaſe of thickneſs, which probably indicates different ſtages in the growth of the ſhell, although they are at unequal diſtances, ſometimes at ſix inches, at others four, in the ſame ſhell. Theſe interruptions bear a rude and unfiniſhed appearance, and do not extend into the radiated ſubſtance, but are merely on the outſide ſhell, which has rather a ſmooth ſurface, but at the ſame time impreſſed with the irregularities of the ſubſtance with which it was in contact. Theſe ſhells all differ in thickneſs, ſome being not more than one-eighth of an inch, others full half an inch in ſubſtance; many are nearly ſtraight, other crooked and contorted. The internal ſurface is in general ſmooth, though in ſome of them covered with excreſcences reſembling tubercles, and without any indication of the animal having adhered to any part of it.

" It is the great length and ſize of theſe ſhells, which are the largeſt of the teſtacea of a tubular form yet diſcovered, and the diviſion in the upper part, which conſtitute their principal peculiarities. I ſhould add, that on their being broken in a tranſverſe direction, the body of the ſhell between the inner ſurface and the

outer cruſt, appears to reſemble ſtalactites, and indeed they might eaſily be miſtaken for them." P. 271.

This deſcription is accompanied with two plates which exhibit the internal and external appearances of thoſe ſhells.

XIII. *Obſervations on the Shell of the Sea Worm found on the Coaſt of Sumatra, proving it to belong to a Species of Teredo; with an Account of the Anatomy of the Teredo Navalis. By Everard Home, Eſq. F.R.S.* P. 276.

Mr. H., previouſly to his acquaintance with the author of the preceding paper, had received a mutilated oblong ſhell, brought from the iſland of Sumatra; but not having any further information reſpecting it, ſome doubt was entertained concerning its nature. The analyſis, however, of a part of the ſame, ſhowed it to be the ſhell of a ſea animal, and not a mineral ſubſtance. Being afterwards favoured with a variety of ſuch ſhells by Mr. Griffiths, the author of the preceding paper, he was thereby enabled to examine their ſtructure, their nature, &c. with particular attention, and an account of thoſe reſearches forms the ſubſtance of the preſent paper.

It being the opinion of Sir Joſeph Banks, that the worm to which this ſhell belongs, is a *teredo*, a genus which is but imperfectly known, this author thought proper to examine the common *teredo navalis* before any adequate idea could be formed of this ſingular ſpecies, which may be called *Teredo Gigantea*. For this purpoſe he procured ſome pieces of wood which contained ſpecimens of the teredo navalis alive, he examined a very large teredo preſerved in ſpirits at the Britiſh Muſeum, and ſome other ſpecimens preſerved in the Hunterian Muſeum. From a careful examination and compariſon of all thoſe ſpecimens, with the aſſiſtance of one or two intelligent perſons, he was enabled to form the account which is contained in the preſent paper; wherein he deſcribes the internal and external parts of this animal; pointing out their various uſes, œconomy, &c. but for further particulars we muſt refer our readers to the paper itſelf.

Towards the latter end of the paper, this author points out the difference of conformation and of œconomy between the teredo navalis, and the teredo gigantea, as far as the ſpecimens he had the opportunity of examining, could enable him.

This paper is accompanied with two plates exhibiting the internal and external parts of ſome ſpecimens of the teredo navalis only.

XIV. *On*

XIV. *On the inverted action of the Alburnous Veſſels of Trees. By Thomas Andrew Knight, Eſq. F.R.S.* P. 293.

This author addreſſing himſelf to Sir Joſeph Banks, ſtates the ſubject of his paper in the following manner.

"I have endeavoured to prove, in ſeveral Memoirs which you have done me the honour to lay before the Royal Society, that the fluid by which the various parts (that are annually added to trees, and herbaceous plants whoſe organization is ſimilar to that of trees), are generated, has previouſly circulated through their leaves either in the ſame, or preceding ſeaſon, and ſubſequently deſcended through their bark; and after having repeated every experiment that occurred to me, from which I ſuſpected an unfavourable reſult, I am not in poſſeſſion of a ſingle fact which is not perfectly conſiſtent with the theory I have advanced.

"There is, however, one circumſtance ſtated by Hales and Du Hamel, which appears ſtrongly to militate againſt my hypotheſis; and as that circumſtance probably induced Hales to deny altogether the exiſtence of circulation in plants, and Du Hamel to ſpeak leſs deciſively in favour of it, than he poſſibly might otherwiſe have done, I am anxious to reconcile the ſtatements of theſe great naturaliſts, (which I acknowledge to be perfectly correct), with the ſtatements and opinions I have on former occaſions communicated to you."

This reconciliation of opinions is attempted by the ſtatement of facts, and by the explanation of peculiar circumſtances.

XV. *A new Demonſtration of the Binomial Theorem, when the Exponent is a poſitive or negative Fraction. By the Rev. Abram Robertſon, A.M. F.R.S. &c.* P. 305.

The firſt part of this paper contains the method of raiſing integral powers, and it is in ſubſtance the ſame as is contained in a paper preſented by the ſame author to the Royal Society, in the year 1794, which was afterwards publiſhed in the Philoſophical Tranſactions for the year 1795. And this is here repeated as a neceſſary preliminary to the demonſtration of the binomial theorem, when the exponent is a poſitive or negative fraction, which in fact conſtitutes the new part of the paper.

The binomial theorem, for which the ſcientific world is indebted to the great Newton, has been proved various ways, namely by induction, by the ſummation of figurate numbers, by the doctrine of combinations, by aſſumed ſeries, by fluxions, or by multiplication. The latter of thoſe methods is preferred by this author, as a more direct way of eſtabliſh-

ing

ing the theorem. The proceſs of the inveſtigation is not ſuſceptible of an intelligible abridgment.

XVI. *New Method of computing Logarithms. By Thomas Manning, Eſq.* P. 327.

This new method of computing logarithms is extremely eaſy, and commodious.

"The chief part of the working, *this author juſtly obſerves*, conſiſts in merely ſetting down a number under itſelf, removed one or more places to the right, and ſubtracting, and repeating this operation; and conſequently is very little liable to miſtake. Moreover, from the commodious manner in which the work ſtands, it may be reviſed with extreme rapidity. It may be performed after a few minutes inſtruction, by any one who is competent to ſubtract. It is as eaſy for large numbers as for ſmall; and on an average about 27 ſubtractions will furniſh a logarithm accurately to 10 places of decimals. In general $9\times\frac{n+1}{2}$ ſubtractions will be accurate to $2n$ places of decimals.

"In computing hyperbolic logarithms by this method, it is neceſſary to have previouſly eſtabliſhed the hyperbolic logarithms of $\frac{10}{9}$, $\frac{100}{99}$, $\frac{1000}{999}$, &c. of 2 and of 10.

"With reſpect to the logarithms of $\frac{10}{9}$, $\frac{100}{99}$, $\frac{1000}{999}$, &c. their computation is very eaſy, they being the reſpective ſums of the ſeries

$$\frac{1}{10}+\tfrac{1}{2}\times\frac{1}{10^2}+\tfrac{1}{3}\times\frac{1}{10^3}+\tfrac{1}{4}\times\frac{1}{10^4}+, \text{ &c.}$$

$$\frac{1}{100}+\tfrac{1}{2}\times\frac{1}{100^2}+\tfrac{1}{3}\times\frac{1}{100^3}+\tfrac{1}{4}\times\frac{1}{100^4}+, \text{ &c.}$$

$$\frac{1}{1000}+\tfrac{1}{2}\times\frac{1}{1000^2}+\tfrac{1}{3}\times\frac{1}{1000^3}+, \text{ &c.}$$

of which ſeries each is more eaſily ſummed than the preceding.

"With reſpect to the logarithms of 2 and 10 there are, it is well known, various ways of computing them, and the time requiſite depends greatly on the practical habits of the calculator. Among other ways, they may be computed by the method given in this paper, and with what degree of expedition, may be ſeen by the examples to the rules, where they are both of them worked." P. 328.

Next to this, Mr. M. gives a table of certain multiples of the preceding numbers, which are required in the practice of computing logarithms according to his rules. Theſe rules

rules are then clearly ſtated, and are illuſtrated by ſuitable examples. They are three only; Rule I. To find the hyperbolic logarithm of any number not exceeding 2.—Rule II. To find the hyperbolic logarithm of any number, whole or mixt; and Rule III. To find the common logarithm of any number.

Laſtly this ingenious author briefly gives the demonſtration of the rules, which in fact is ſufficiently obvious.

(To be continued.)

ART. II. *The Elegies of C. Pedo Albinovanus, a Latin Poet of the Auguſtan Age, with an Engliſh Verſion.* 12mo. 121 pp. 4s. Kidderminſter, printed. Longman and Co. London. 1807.

PEDO Albinovanus is indeed a great name in Roman poetry, but of the exiſtence of any one of his pieces at this day there is the greateſt doubt, except perhaps the heroic fragment which concludes this little volume, and is not tranſlated. He is deſcribed by his contemporaries as a learned and ſublime (doctus and ſidereus) rather than a gentle and elegiac poet, and he is claſſed with writers of the higher order. Joſ. Scaliger is the principal modern critic by whom the three elegies here printed have been attributed to Pedo; but the greateſt weight of authority, particularly of modern times, is on the contrary ſide. The elegies are, 1. The Conſolation to Livia on the death of Druſus. 2. The Elegy on the death of Mæcenas. 3. The Laſt Words of Mæcenas, ſometimes joined with the preceding. Of theſe, the firſt is aſſigned by Paſſeratius and Barthius to Ovid*, and it is printed in many editions of his works. The learned and judicious Wernſdorf conſiders it as not being the work of Pedo, and does not inſert it in his "Poetæ Latini Minores." He does not indeed decide it to be the production of Ovid;—nor does the ſtyle appear to us to warrant that ſuppoſition. It is, however, on all hands allowed to be a poem of the Auguſtan age, and not unworthy of a good poet of that time; conſequently it is by no means unworthy of a tranſlation.

The two other elegies cannot be ſpoken of ſo favourably;

---

* Alſo by N. Heinſius. See the teſtimonies in Gorallus' (i. e. C. Clerc's) edition. It ſtands in ſeveral editions of Ovid.

of

of theſe Wernſdorf ſays, " Alteram, tertiamque elegiam quod attinet, Scaliger eas, multò minore quam primam jure, Pedoni Albinovano aſſerere conatur, neque de his parem eruditorum aſſenſum conſecutus eſt. Nihil in iis ſpiritus poetici, nihil Auguſtæi ævi poeta, multo minus ſidereo illo et ſublimi Pedone dignum reperitur. Quanquam pura ſunt pleraque et latina, languent tamen omnia, et mores Mæcenatis ſcholaſtica fere eruditione, planeque ignava oratione, quæ plus artis quam ingenii habeat, defenduntur; ita ut foetum eſſe ſcholaſtici cujuſdam poetæ ſequioris ævi non injuria crediderint plurimi doctiſſimique viri."—Poet. Min. iii. p. 122. The learned men he cites are Ger. Voſſius, Barthius, Rutgerſius, Brouckhuſius, and P. Burmannus. It is true that the beginning of the ſecond elegy appears to refer to the firſt: but it may equally refer to any other elegy on a young man, or the reference might have been purpoſely made to countenance the impoſition; as alſo ſome ſentiments and lines which have been noticed as ſimilar. We cannot, however, conſider this elegy as the production of a time very remote from that of its pretended origin. The ſentiments and alluſions are too completely thoſe of genuine antiquity to have been feigned in ages when thoſe notions had been long obliterated. The third elegy, or fragment of an elegy, is much inferior. The two introductory lines are indeed ſo flat and bad, that they muſt have been foiſted in by ſome vile bungler, to make ſomething like an introduction. This was nearly the opinion of Brouckhuſius, " putavit hic lacunam fuiſſe, quam ut expleret hos duos frigidos et infelices verſiculos de ſuo largitum eſſe *nebulonem aliquem*."

" Sic eſt Mæcenas fato veniente locutus,
Frigidus, et jam jam cum moriturus erat,"

Mæcenas dying, or even dead, could not be more frigid than theſe wretched lines. But probably they were not written to fill a *lacuna*, as Br. ſays, but to ſtand as an introduction, as we mentioned above; for the ſecond elegy ends completely and well with the following couplet:

" Semper ſerta tibi dabimus, tibi ſemper odores,
Non unquam ſitiens, florida* ſemper eris."

We do not, by theſe remarks, mean to blame the undertaking of the anonymous tranſlator before us. The firſt, and in ſome degree the ſecond elegy, deſerved to be made known

* Scil. tellus.

to

to the Engliſh reader, and the third, having been ſometimes conſidered as a part of the ſecond, could not well be omitted. But we could not ſee them aſcribed again to Pedo Albinovanus, without noticing the contrary, which ſeems to us the found, opinion. The tranſlation appears to be the work of a ſcholar, probably a young man; it is not without merit, but certainly is not finiſhed with the care which ought to have been beſtowed upon it. We will quote the opening of the firſt elegy as a ſpecimen, and offer a few remarks upon it.

" Bleſt in thy children, Livia, long believ'd,
Now of a parent's title half-bereav'd,
Accept theſe ſorrowing lines for Druſus due;
Ah! thou a mother,—but no more of two!
No double claim ſhall hence your boſom ſhare;
Nor heralds waken a divided care
To know which ſon it is, that kindly ſends
His duties homeward to his diſtant friends.
But bold th' attempt, and vain too, oft appears
To check by words a parent's right to tears:
And yet, advice,—tho' here indeed we grieve
With like concern,—how eaſy 'tis to give!
As if to prove and fortify your mind,
The gods by ſome ſlight trial had deſign'd!
Ah! no: with virtues equal to his birth,
In deeds illuſtrious, and with boundleſs worth,
He's gone! who on the Alps ſo late o'ercame
The Rhætian troops; and to his brother's fame
His own uniting, taught the vanquiſh'd foe
The ſtrength of Rome's imperial arms to know;
'Midſt nations yet unknown freſh triumphs fought,
And to his country a new empire brought.—
Ah! mother; little knew'ſt thou of thy fate,
What ſad reverſe on all thy hopes ſhould wait;
When vows perſuaſive you to Jove addreſs'd,
Minerva with entreaties fondly preſs'd;
Mars to propitiate by rich preſents tried,
With other gods, and goddeſſes, beſide;
In fancied hope preſuming, all elate,
Triumphant cars,—a ſplendid victor's ſtate.
Inſtead of joy, receiv'ſt thou bitter woe!
A tomb is all thy Druſus now can know.
How did thy boſom then with ardour burn!
Now did'ſt thou long to welcome his return!
Anticipated joys thy heart confeſs'd,
To view him in his warlike honours dreſs'd.
' He'll come; yes, I ſhall ſee him; and the crowd
Beholding, ſhall proclaim his virtues loud.

Rich

Rich gifts to grace his triumphs I'll prepare;
His joy and mine ſhall be the publick care;
I'll haſte to meet him; while my people all
Will happy Livia, happy Druſus call!
Yes, ſhall embrace him too! Then will he tell
The proud events his gallant arms befel.
His varied exploits I ſhall freely aſk;
To anſwer will be his delightful taſk.'
Ceaſe! ceaſe! no pleaſures ſuch as theſe you'll prove;
No Druſus ſuch as this will meet your love.
Cæſar's great work, his own peculiar care,
Half of thine anxious hopes, and fervent prayer,
Is loſt for ever! Now indulge your grief!
Freely in tears, indignant, ſeek relief.
Ah! what avail your high-flown claims to ſenſe?
Your matron, more than matron, excellence?
Your mannered gentleneſs; your native eaſe;
Your wit an Emperor to win, and pleaſe;
What, midſt a wicked world your modeſt worth;
Your praiſe for virtue higher far than birth;
The power indeed to hurt,—but uſed alone
To bleſs your ſubjects, and to injure none;
The rights of freedom to your country gained;
The rights of citizens, by you maintained;—
If ſtill to cruel fortune it be given,
To fruſtrate thus the higheſt claims on heav'n?
Here too her force is felt and underſtood:
Thus 'tis ſhe blends our evil and our good!
As if from ſuff'rings Livia reſting free,
Imperious fortune would leſs fortune be!
What could the goddeſs have done more, or worſe,
Had Livia's conduct merited a curſe?" P. 11.

The "heralds," in line 6, are perſonages improperly introduced, and without warrant from the original. "But bold the attempt," &c. This line is bad, and the ſentiment ſhould have been perſonally to Livia, as in the Latin, not general. The line, "With other gods and goddeſſes beſide," is very flat and weak. Not ſo the original, by any means.

"Et quoſcumque coli juſque, piámque Deos;"

"*Now* did'ſt thou long," &c. is evidently an error of the preſs for "How did'ſt thou."

"Rich gifts to grace his triumphs I'll prepare."

This "I'll" in two or three places here is very flat and inelegant. "Exploits," falſely accented on the firſt ſyllable.

"Your

" Your *high-flown* claim." High-flown is only uſed in ridicule, when the claims are ſuppoſed to be unſound. Many ſuch blemiſhes, and in ſome parts more frequently, occur throughout the tranſlation. We would not, however, be underſtood to condemn the attempt. On the contrary, we ſhould be pleaſed to ſee the work republiſhed, with more critical information, and an improved ſtate of the Engliſh verſion. Much of what we have here quoted is very good.

In ſome places we obſerve errors of the preſs, as " Marmore," p. 82. for *Marmora*. Now and then an inferior reading inſtead of a clear emendation. Thus in elegy 8. pag. 98, " Diſcidio vellemque priſu; inſtead of " *Diſcedo*, vellemque prisu."—To reprint ſo ſmall a work would be no great loſs, even if the firſt impreſſion were not ſold off: and if the tranſlator, after having ſtudied the beſt editions of the firſt elegy, by Heinſius and others, and that of the two next, by Wernſdorf, in the Poetæ Latini Minores, vol. 3. will tranſlate the undoubted fragment, preſerved by Seneca, and carefully correct the preſent tranſlation, with the advice of ſome critical friend, we have no heſitation to aſſert that he will produce a publication very acceptable to the Britiſh public.

ART. III. *The Effects of Civilization on the People in European States. By Charles Hall, M. D.* 8vo. 324 pp. 5s. Oſtell. 1805.

TWO years has this book, it ſeems, ſlept upon our ſhelves; and it might have ſlept for ever, without loſs to the public or to us. Perhaps, after all, we are doing amiſs, in attracting even a temporary attention to that, which ſeems from its birth to have been juſtly delivered into the hands of oblivion. No where has it been ſpoken of, no where quoted, and if it were not a kind of curioſity to ſee at this day a complete levelling ſyſtem, we ſhould not for a moment diſturb its leaden ſleep.

In his preface, Dr. Hall endeavours to perſuade the reader that a phyſician, by being admitted into the dwellings of all ranks of people, is more qualified than any other perſon to eſtimate their condition, and to treat upon it. It is evident, that in moſt countries it is the apothecary, rather than the doctor, who has this general acceſs, among the lower orders, at leaſt. But perhaps there are men who have better opportunities

tunities of forming a true judgment of the condition of the people than either doctor or apothecary. For inſtance, the reſident clergyman, the manufacturer, the farmer, the juſtice of peace, and the overſeer. All theſe have opportunities not only of ſeeing the people when their minds and bodies are enfeebled by ſickneſs, but of eſtimating, at other times, the effects of induſtry or idleneſs, œconomy or prodigality, prudence or profligacy, and of vice or virtue in general, in the production of plenty and happineſs, or their oppoſites. A medical man ſeldom hears from his patients a true and candid account of the cauſes of their complaints; if they are produced by vice, the vice is palliated; if from no other motive, from the ſelf-love which pervades every human being: if they are occaſioned by misfortune, the misfortune is generally exaggerated; either from that deſire of being pitied, which is univerſal with, though by no means confined to, the ſick, or from the hope of obtaining from the phyſician ſome gratuitous attendances, or of prevailing on the apothecary to mitigate the terrors of his bill. If a phyſician of a ſpeculative turn, and prediſpoſed to write octavo volumes, has much practice among the poor, he will undoubtedly gain much information, which they who have more general means, and leſs doubtful ſources of knowledge, would reject as falſe or exaggerated.

Dr. Hall begins by defining civilization in theſe terms:

"We underſtand, by civilization, that manner of living in ſocieties of men, which is oppoſite to that of thoſe who are called ſavages; ſuch as are the natives of North America, &c. It conſiſts in the ſtudy and knowledge of the ſciences, and in the production and enjoyment of the conveniences, elegancies, and luxuries of life. It does not ſeem to ariſe from any particular conſtitution of governments, or to be attributable to the adminiſtration of them, but to flow from the natural propenſities of mankind."

Why this confuſed collection of words is called a definition, it is difficult to gueſs; few would imagine that civilization was defined by an aſſertion that it is a *manner of living in ſocieties, oppoſite to the manner of thoſe who are called ſavages*. In what this oppoſition of manner conſiſts, or what conſtitutes the ſavage, the reader may gueſs, or learn from other ſources than this definition. If the ſubſequent member of the definition is meant to ſolve, it has the misfortune to perplex, the doubt. "It (but whether the author means to refer to *civilization* or *manner* is not very clear) conſiſts in the ſtudy and knowledge of the ſciences, and in the pro-

duction and enjoyment of the conveniences, &c." In all theſe particulars, the natives of North America are in a certain degree civilized: they are acquainted with ſome ſciences, and how great a portion of ſtudy or knowledge is neceſſary, the author, for very good reaſons, does not tell; and they produce, and enjoy things which undoubtedly are the conveniences, and others which appear to them to be the elegancies and luxuries of life. The aſſertion, that *it* (civilization or manner of life) does *not* ariſe from particular conſtitution of government, no more aſſiſts a definition, than an allegation that *it* does not depend on the colour of men, on the height or flatneſs of their noſes, or any other negative propoſition, would aid it; and if *it* "flows from the natural propenſities of mankind," then all mankind muſt have made ſome efforts toward civilization, or there muſt be various ſpecies of *mankind*, ſome having, and others not having, *natural propenſities*. Thus this curious ſection, which is called a "definition of civilization," is nothing like what it profeſſes to be; it is neither definition nor deſcription, but a confuſed knot of equivocal and vague propoſitions, giving the reader juſt light enough to perceive that the author is in the dark.

"If a native of North America," he proceeds, "were to come to ſome European nation, he would probably, after having informed himſelf of the different ſtates and conditions of the people in this ſociety, be moſt ſtruck with the great profuſion and ſplendour of ſome among them, and the penury and obſcurity of all the others; and in this it would appear to him, that this civilized people differed moſt from thoſe of his own country, where the condition of all is the ſame. He would naturally, therefore, divide the people, whoſe ſituation he had ſo obſerved, into two orders, *viz. the rich and the poor*."

On the preſumed authority of ſo enlightened a voucher, Dr. Hall determines to make the ſame diviſion, but he takes care to let the reader know that he underſtands the matter much better than the North American, or indeed than any body elſe. The inquiries of other men are limited; his, unconfined.

"We often hear of inquiries into the ſtate of nations being made in legiſlative aſſemblies; but ſuch inquiries are of a very confined nature. If made by a miniſter of ſtate, nothing is underſtood further than the financial ſtate of a kingdom, the ſupplies and expenditure: if by a ſecretary at war, the ſtate of the army is the object of inquiry: if by a merchant, the ſtate of trade and commerce."

Theſe enquiries, he thinks, muſt be imperfect; none but a Devonſhire phyſician, living in a town like Taviſtock, which contains 3420 inhabitants, can know the ſtate and condition of the great maſs of the people; how they are fed; how they are clothed; what kind of houſes they live in; how they are ſupplied with fuel; how they are inſtructed; in ſhort, what advantages, corporeal, mental, and even ſpiritual, they enjoy or are deprived of.

In his third ſection, Dr. Hall begins with the poor, becauſe, "as they are by far the greater number of the people in moſt (why not in all?) civilized countries; therefore, whatever regards them ſhould be deemed of the greater importance." This aſſertion contains, in fact, the text from which the author means to preach his homily on civilization. Numbers give importance, therefore the poor are of more conſequence than the rich; the poor ought to be inflamed, the rich decried; and it may be practicable to perſuade ſome portion of the poor, that if all poſſeſſions were equally divided, they would gain thoſe advantages of which the rich now unjuſtly deprive them. The deſign is by no means original, nor will the plan for it, formed by this author, produce any great addition to the ſucceſs obtained by his predeceſſors. He labours here to prove that the poor are not ſufficiently ſupplied with the neceſſaries of life. The food of man, Dr. Hall has ſapiently diſcovered to be of a mixed nature, partly animal, partly vegetable; "the appetites and the organs man is furniſhed with by nature, plainly indicate this;" and ſo by attending to them the Doctor firſt found out this mighty ſecret. To diſcover whether the poor have a ſufficient quantity of animal and vegetable food, he begins with the wages of huſbandmen, as that claſs compriſe a greater portion of poor, in moſt ſtates, than that of any other claſs of artificers. "The average wages of a labourer," he obſerves, with his uſual ambiguity, "appear to have been about eight ſhillings a week, *previous to the few late years, more or leſs, according to the price of proviſions in different nations.*" On this obſcure datum he founds a ſuppoſition, that a labourer ſhall have a wife and three children to maintain; the good woman, keeping her houſe, huſband, children, and ſelf clean, has no more time to ſpare than juſt ſufficient to earn two ſhillings a week. Then comes the grand queſtion, "Will ten ſhillings a week furniſh a proper quantity of fleſh-meat, bread, flour, milk, butter, cheeſe, and clothes, bedding, fuel, ſoap, candles, ſalt, &c.? for ſuch a family?" If the author intended the anſwer to this queſtion to apply to foreign countries, he ſhould have furniſhed ſome further facts. If he meant to confine

confine it to this country, he ſhould have ſtated the matter more correctly; for, at this day, eight ſhillings a week are a rate of pay far below the price of agricultural labour, and the families of the poor have many aids, both from legal proviſion and private benevolence, which he has choſen to omit for two reaſons:—1ſt. The ſtatement of them would have encumbered ſome groſs calculations, or rather miſcalculations, which he intended to make; and next, the aſſertion of plain facts was not at all in his contemplation when he began to write. According to him, the people in every country ought, as in America, to double their numbers in twenty years at the furtheſt; but the poor and their children die in greater numbers, in proportion than the rich, and therefore all this deficiency in population muſt ariſe from want of the neceſſaries of life. To ſupport this moſt unwarranted propoſition, he ſays, "if any European State, conſiſting of ten millions, were to increaſe in the proportion they do in America, viz. to double in twenty years, they would increaſe ten millions in *every twenty years:* that is, five hundred thouſand a year."—Need the reader be told that this is errant nonſenſe! The increaſe would not be 500,000 every year, but in a progreſſive ratio; nor would it be ten millions *every* twenty years, but twenty millions in the ſecond twenty years, forty in the third, and ſo on, till the powers of numeration were left at a hopeleſs diſtance. The children of the poor die before they reach the age of two years and a half, of diſorders in the bowels, occaſioned by the poor, watery, meagre, vegetable diet of the children, and of their mothers. The latter, from the uſe of this diet, have their milk poor, and not ſufficiently animalized. To produce good milk, the woman ſhould be well fed, with a full proportion of animal food; perhaps ſome quantity of good beer; live in good houſes; good air; be employed in wholeſome and pleaſant exerciſes; and be void of care. The children, after they are weaned, ſhould have a ſufficiency of well prepared vegetable and animal food, ſuch as new milk, and broths of freſh meats; for want of theſe the ſtate of their bowels is induced, which proves ſo deſtructive to our race.

Every perſon may form a benevolent wiſh, that a poor perſon ſhould be better fed and clothed than he ſees him; but to deſire that all the poor ſhould have ſuperabundant food, ample leiſure, large manſions, ſoft beds, good clothes, with all the produce of the cellar, the kitchen, the garden, and the apothecary's ſhop, with the benefit of attendants in ſickneſs, is to utter words of apparent benevolence without

a practical meaning. To say that there should be no people in want of these consolations, is to assert, that in a community, there should be no class devoted to labour, or, according to this author's conception, no poor; a piece of palpable nonsense, at the best, but, in the present case, not of that sportive kind which excites only a laugh; it occasions a mixture of contempt and indignation. According to this Doctor, half the children of the poor are destroyed in their infancy, through the penury of their parents, who can procreate, but cannot nourish their offspring. Yet, in fact, with all the supposed drains of war and colonization, the population of the country increases so rapidly, that some politicians are rather inclined to think it requires a check, and it so increases, not merely in certain favoured districts, but in all parts of the realm.

As the reader may, by this time, perceive the drift, and estimate the ability of Dr. Hall, it will not be necessary to enter so much at large into his subsequent remarks.

Investigating "the nature and effects of wealth," Dr. Hall complains, that Dr. Smith has no where given a definition of it. To remedy this defect, he declares wealth to be "the possession of that which gives power over, and commands the labour of man: it is therefore power; and into that, and that only, ultimately resolvable."

Against the abstract assertion that wealth is power, many objections instantly appear. It is only an inert, impotent power. It is a power which can invite, but not coerce; which can punish only by privation, not by infliction; which is itself dependent for protection on powers more real and efficient, and which is subject to diminution, restriction, and alienation, by efforts of power, which its possessor can neither evade nor controul. The motive, however, for giving this delusive definition is evident; it is, to add to the envy which it is easy to excite against those who possess property, the jealousy which may result from the apprehension of their abusing power.

With similar candour and sagacity the Doctor examines "whether the rich are useful to the poor," and decides, as may be expected, in the negative, without reserve. The poor, according to him, produce every thing for the rich, the rich nothing for the poor; but all that is paid in rent, is so much labour annihilated! The interests of the rich and the poor, he maintains, are in direct opposition to each other. The one buys, the other sells labour. *The price of the labour of manufacturers is constantly diminishing!* because their combinations to gain increased wages are ineffectual, and

and the tendency of all contracts for agricultural labour is "to a diminution of the wages, and a deterioration of the condition of the poor." What can be ſaid to a writer who thus daringly aſſerts, that which is known by every man to be abſolutely and groſsly contrary to fact and experience? It is in vain to follow him through a number of ſubſequent poſitions, in which he maintains, that the ſtate of the poor is not neceſſarily ſuch as it is; that civilization, which occaſions their penury, their diſeaſes, and their mortality, obliterates their mental faculties, and reduces them nearly to machines, does no good to the ſuperior orders; for they who have wealth have cares. That manufactures are the cauſe and the ſign *of the poverty* of nations; and that wars, national debts, privileged orders, power, national revenues, land taxes, all theſe are but variations in the ſyſtem of robbing, oppreſſing, and degrading the poor.

Having completed his harangue on the diſeaſes of the body politic, Dr. Hall, in conformity with the practice of other empirics, produces his noſtrums, and vaunts the certainty of a cure. He apprehends ſome unwillingneſs in the patient to ſubmit to his courſe, but aſſures him it will be of the utmoſt efficacy: or in his own words,

"The remedy I have to propoſe in the diſeaſe of civilized ſociety is powerful, and a powerful one in this caſe ſeems to be required. It is not, however, a dangerous one, and may be ſolely committed to the hands of ſuch perſons as are diſintereſted and diſpaſſionate.

To remove the evils ariſing from inequality of wealth, he would "aboliſh the law of primogeniture;" and he would "prohibit by law the refined manufactures, which draw off the labour of the poor from producing the neceſſaries of life, or he would ſubject them to ſuch heavy taxes as would much leſſen the production of them."

And is this all? the reader will exclaim. Abſolutely all. Some modes of regulation are intimated: for inſtance,

"Mr. Eden has ſuppoſed that there are ſeventy-two millions of acres of land in England. If, then, the people amount to two millions of families, there would be an average of thirty-ſix acres for each family. This portion of land, greater or leſs, according to the ſize of the family, would moſt plentifully ſupply it with every thing that is wanted. It would alſo ſupply labour for two horſes or bullocks to work on the land; and would be a proper quantity to keep them employed; and with this quantity of land, the owner might procure a ſufficiency for his own uſe, and wherewithal to barter for implements of huſbandry, ſuch

as ploughs, harrows, carts, &c. The diſtibution of land might be conducted in the manner following. The ſtate, that is, the collected body of the people, might, as is natural, be poſſeſſed of all the land in the nation. By it, it might be parcelled out as above, and to it might revert wholly on the extinction of any of the families, and in part on the deceaſe of any of them. But if the number of the families ſhould increaſe, more allotments might be made, compoſed of parcels taken from the old ones, which would of courſe leſſen in ſize as the number increaſed. And this would be the whole of the buſineſs of firſt reducing, and afterwards keeping up, the equal ſtate among men; for this alone would keep all other things ſufficiently equal to prevent any of the preſent inconveniences; and ſurely this is not impoſſible or impracticable. And this an abolition of the law of primogeniture-ſhip would ſoon effect. A gentleman poſſeſſing a landed eſtate of 1000l. per annum, has five children, boys and girls; to each of theſe he leaves 200l. per annum, or 200 acres. If we ſuppoſe theſe five children married, and to have five children each, the portion of each of this third generation would be forty acres. But the land in this caſe would be kept in certain families. A law to prevent intermarriages of landed people would immediately diſperſe it among the whole of the inhabitants. This method of reducing landed property has nothing violent or impracticable in it."

Such is the ſyſtem of which Dr. Hall has dreamt (for it would be too much to ſay *thought*) for remedying the evils under which, according to him, ſociety groans. He requires only the annihilation of all private property, the deſtruction of commerce, manufactures, learning and the arts, the converting of cities and towns into heaps of ruins, and a general demolition of the whole fabric of ſociety; and then, he will teach people how to live, ſo as to be virtuous and happy. He has given an outline in his laſt ſection, of the manner in which a farm of three acres and a half, the ſize he ſuppoſes fit for every man (and, in his ſyſtem, every man muſt be a farmer) may be cultivated to the greateſt advantage. This family is to conſiſt of a man, his wife, and three children, all ſtrong and healthy, for ſo they muſt be in this bleſſed ſtate; ſupplied with ſpades and mattocks of different breadths and ſizes, a wheel-barrow, and the other uſual tools of a hand-labourer; but how theſe are to be obtained does not appear; and the Doctor will inſtruct them, at once, how to obtain a proper ſucceſſion of *leguminous* and *culmiferous* crops. Then there are to be a cow, and hogs, and ducks, and fowls; and outhouſes curiouſly conſtructed; and the woman, aſſiſted by her children, and alſo by her huſband, is

to

to prepare the flax, ſpin and weave it; which, in the coarſe manner required, ſhe will eaſily learn to do. What things otherwiſe are wanted, and cannot be provided by the family, may be procured by ſome of his ſurplus produce, by way of barter. But, alas! Doctor, here trade creeps in. They who barter muſt accumulate. The farmer cannot build and repair his houſes, make and reſtore his tools, and furniſh his dwelling, however clumſily, with his own hands; they who do theſe things for him, muſt be paid in ſome way, and—ſo—your Utopia could not laſt a twelvemonth, Nor does there appear in this part of your plan any proviſion of warm clothing, for, by ſome neglect, unaccountable in ſo wiſe a man, unleſs it proceeds from a diſlike of mutton, ſheep are not mentioned as part of the ornaments of theſe curious farms. Oh, but there is a ſort of ſubſtitute, if people will but attend to their own good, as to the mutton at leaſt. Cows may plough, and be eaten afterward, there is beef for you; and now for the ſubſtitute—" horſes ſhould not be kept, till we can get rid of the prejudice that prevails againſt eating them." Bravo! Doctor! horſe-fleſh is certainly, for free farmers, excellent food. But there is a ſlight difficulty. If no horſes are allowed, till the public taſte takes a turn toward horſe-fleſh, pray where are the horſes to be found when the appetite for them begins to prevail?

Even the benevolent ſcheme of allowing the people alternate courſes of leguminous and culmiferous vegetables, with beef, duck, and horſe-fleſh, could not laſt for ever; for if the Doctor's data are correct; if the human ſpecies would double in every twenty years, and there are now ten millions; in eighty years there would be one hundred and ſixty millions, and in a century, three hundred and twenty millions. What is to become of this increaſe, when the plan provides only for ninety millions? One general ſtatement, too, is open to a ſlight objection. The Doctor inſiſts, that, on an average, the families of the poor muſt be taken at five perſons each. Their penury, he ſays, prevents increaſe, and therefore, as he argues it, half a million of perſons, are annually ſacrified to the Dæmon of Civilization. But if, on an average, every family does conſiſt of five perſons, there muſt, in every generation, be an increaſe of one half; as muſt be evident, if every two parents have three children. This objection, too, the wiſe Doctor overlooked. He requires, however, his readers to believe, that he does not intrude his opinion on matters of which he has no knowledge; nor preſume to judge of any thing without having enjoyed the proper means of enabling him to form a judgment on it.

Such an opinion is not to be produced by the peruſal of his work. It has been reviewed at ſome length, not on account of its dangerous tendency, for a more inſipid and impotent farrago has ſeldom iſſued from the preſs, but from the duty to which we hold ourſelves bound, of expoſing ſuch ſyſtems, as he has "daſh'd and brew'd" from the worſt publications which the late bad times have afforded. To us Dr. Hall is unknown. To judge him by his book, he muſt be a very weak man, in which caſe his friends ſhould endeavour to prevent him from expoſing himſelf; or a very bad man, and, if ſo, no expreſſions of cenſure are ſufficiently ſtrong. But it is not his perſonal character, but the character of his book, that is here in queſtion; and that may, without heſitation, be pronounced, a very fooliſh and a very bad book. Want of information, truth, judgment, candour, and modeſty, are its great characteriſtics.

The ſtyle of this work, as will be ſeen from ſome of the ſpecimens extracted, is obſcure, and much diſfigured by tautology. It would be difficult for a reader, who ſhould fatigue his patience by peruſing the whole with ſtudious attention, to ſelect one paſſage deſerving of commendation for eloquence, or even for neatneſs. There is an appendix, conſiſting of fourteen articles, in which, for ſome reaſon beſt known to himſelf, the author has confuſed all order, by placing the letters of the alphabet in a moſt whimſical medley; thus: A. B. R. W. K. &c. In page 19, he refers to Notes A. B. C. D. E. F. the laſt three of which are not to be found in the Appendix.

ART. IV. *Codices Manuſcripti, et impreſſi cum notis Manuſcriptis, olim D'Orvilliani, qui in Bibliotheca Bodleiana apud Oxonienſes adſervantur.* 4to. 100 pp. 9s. 6d. Cooke, Oxon. E typographeo Clarendoniano. 1806.

THE D'Orville collection of manuſcripts, long an object of attention to the literati of Europe, not only for the anthological treaſures contained in it*, but for many valuable copies of the Greek and Latin claſſics, has at length found a ſituation of ſecurity and dignity worthy of its im-

---

* See Burman's Preface to his Latin Anthologia, p. vii. and viii. tom. I.

portance.

portance. The heirs of D'Orville had determined to ſell it, and the public ſpirit of two individuals, Dr. Raine and Mr. Banks, brought it to England. It was not the wiſh of theſe purchaſers to confine it within private walls. They thought, very juſtly, that a public ſituation alone could allow the proper ſcope to its utility, and offered it firſt to the univerſity of Cambridge, of which they were both members. This offer being, for whatever reaſon, declined, it was next propoſed to the ſiſter univerſity of England; where, without more heſitation than was neceſſary to adjuſt the preliminaries of the agreement, it was accepted and purchaſed *. Yet even then a difficulty aroſe. It was alledged that the heirs of D'Orville had not a right to ſell the books; the whole collection having been left to the Univerſity of Leyden, after the death of the collector's ſon. Happily, an enquiry being made through profeſſor Wyttenbach, it appeared, on referring to the will of D'Orville, that if his ſon lived to be of age the whole was to veſt abſolutely in him; and the bequeſt to Leyden would only have taken place in caſe the heir had died a minor, which did not happen. This is told, in very elegant Latin, in the preface to the preſent Catalogue.

" Per literas rogatus Cl. Wyttenbachius, olim Amſtelodami, nunc Leidæ Profeſſor, ut de tota re ſe certiorem faceret, et ſi quid explorati habuerit, nobiſcum communicaret. Reſpondit Vir Egregius, Teſtamenti D'Orvilliani Apographo quoque ad nos tranſmiſſo, ea lege tantummodo Codices ſuos Academiæ Leidenſi deſtinaſſe D'Orvillium, ſi filius ejus ante mortuus eſſet, quam ætatem virilem attigiſſet. Quod ubi non evenerat, tandem aliquando comperimus omnia arbitrio noſtro permitti." &c.

The D'Orvillian collection, now carefully arranged in the additional room attached to the Bodleian library at Oxford, conſiſts of manuſcripts, and printed books with manuſcript notes. It is, however, to be lamented that more of the latter claſs do not appear in it. D'Orville's library of printed books was ſold by public auction in London, ſoon after the MSS. had been diſpoſed of; but among them were many volumes with copious MS. notes, one or two of which we ourſelves purchaſed at the ſale †. It does not ſeem to be ſuffi-

* The truſtees of the Britiſh Muſeum were deſirous to purchaſe the collection, and would probably have been the purchaſers, had not the offer been firſt made to the univerſity of Oxford.

† A Phædrus and a Terence, the former interleaved; the latter only annotated in the margin.

ciently underſtood, that a printed claſſic interleaved, or with copious notes in the margin, if ſo illuſtrated by a learned writer, is in fact a MS. and ought ſo to be claſſed; not, as is the caſe in ſome very great collections, confounded without diſtinction among printed books. If they are not claſſed with MSS. they ought at leaſt to have a ſeparate place to themſelves.

The foundation of the preſent catalogue is one which was made for D'Orville, by his librarian Strackhovius; (ſee p. 77 of this catal.) who was alſo tutor to his ſon, and a man highly qualified for the taſk. Many additions have, however, been made, which proceed chiefly, if we miſtake not, from the care and diligence of the learned Mr. Gaiſford. A peculiar value is ſtamped upon this catalogue by conſtant references to the authors by whom the MSS. there deſcribed have been mentioned. Thus, in the firſt article;

1. "APOLLODORI Athenienſis Bibliotheca. Græcè. "Liber etsì recens multa bonæ frugis continet. G. I. Van Swinden in Obſerv. Miſc. Nov. iii. p. 42. Cf. D'Orville ad Chariton. p. 318. ed. Amſt. 392. Ed. Lips. et. p. 663= 605."

Thus alſo the noble copy of the Etymologicon,

"ETYMOLOGICON MAGNUM, cum edito fere conſentiens. Deſinit cum litera Ψ.—In principio ſcr. λαυρεντίου τὸ λαυρεντίου ἴσως τὸ βιβλίον. Codex eleganter exaratus, ob ſcripturæ tamen compendia lectu nonnunquam difficilis. Supra ſæc. xiv. vix aſſurgere videtur. De eo ita Valckenaerius in Epiſt MS. ad D'Orvillium. 'Non dubito quin luculentus Etymologi codex tibi fuerit reſtitutus. Quod librum egregium mihi utendum conceſſeris, plurimum tibi debeo. Ex unius literæ A collatione, a me Campis inſtituta, magna commoda percepi.' Franequeræ. xvi. Dec. 1741. Vid. eundem ad Theocr. Adon. p. 335. D'Orville ad Chariton. p. 157= 295. 612=575.

Cod. membr. ff. 291. in fol." Pag. 1.

Thus alſo a MS. containing the Plutus and Nubes of Ariſtophanes, with the Hecuba and Oreſtes of Euripides, the Ajax and Electra of Sophocles, with the Opera and Dies of Heſiod, is illuſtrated, as to the former part, by a quotation from Hemſterhuſius.

"J. P. D'Orvillius—ſcriptum manu codicem nobiſcum communicavit, non illum quidem pervetuſtum primæque bonitatis, ut pote qui ſit exaratus an. 1431, inque calce præferat arcano illo ſcribendi genere, quod ex ordine literarum inverſo conficitur, enodatumque eſt a Bern. Montefalconio Paleog. Gr. iv. 5. Δημητίου τοῦ Ξανθοπύλου τοῦ ὄντι καὶ ἐπτᾷ, ſubjecto temporis eo, quod dixi

dixi indicio; quem ego Demetrium, quis ſit homo, una cum ignariſſimis ſcio: non optimum ergo, ſed valde tamen utilem, multiſque in locis minimè contemnendum, cujus ſubſidio Ariſtophanis non pauca fateare magis enituiſſe. Hemſterhuſius, Præf. ad Ariſtoph. Plut. p. xiv. Vide ipſum Codicem. f. 309. b." P. 16.

A printed copy of Simplicius on Epictetus, (Venet. 1528, 4to.) contains an index of MSS. collated by Holſtenius, copied by Strackhovius from his Autograph, and fortunately found among the looſe papers of D'Orville, whence it is reſtored to its proper place in this book. The Catalogue gives the contents of this paper at large, with the addition of the following important note.

" N. B. Supplementum in fine libri cum eo in pleriſque conſpirat, quod ex MS. Paris. primus protulit Schweighæuſerus, quodque amicorum in gratiam typis recudi fecit Vir eruditiſſimus Ricardus Porſon, A. M. Græc.-Litt. apud Cantabrigienſes Profeſſor. Codices, ut videtur, longe emendatiores adhibuit Holſtenius quam quos in conſilium advocavit Schweighæuſerus." P. 53.

The anthological collections, with thoſe on Theocritus, occupy from page 61 to page 73 of the Catalogue. At page 75 occurs the deſcription of the beautiful copy of Euclid, written in the 9th century, the chief part of which is copied from D'Orville's Chariton. But a Greek epigram is here firſt printed, which the learned poſſeſſor and deſcriber had overlooked.

Ευκλείδης μέτρων ἀψευδέας εὗρε κελεύθους,
Γραμμῇ καὶ κέντρῳ κύκλον ἰσισάμενος.

It is written in capitals, on the ſecond ſide of fol. 5, about the middle of the page. It is ſomewhat curious that this fine MS. was once the property of Arethas, a prieſt of the 9th century, who alſo poſſeſſed the noble Plato lately brought over by Dr. Clarke. See p. 100.

This Catalogue accidentally offers ſome illuſtrations of a remark which we made in p. 240 of our preſent volume, concerning the cuſtom of marking books, for the owner and his friends. An edition of Terence (p. 59) is marked " Baccii Valerii κτῆμα καὶ τῶν φίλων;" and in the ſame page we find again our former acquaintance, Cardinal Seripandi (in an Aldus copy of Cicero's Epiſtles, which he had himſelf illuſtrated with readings from a very old MS.) writing, as was uſual with him, " A. Seripandi et amicorum." The other

other inſcriptions in this book are alſo worth tranſcribing. At the beginning,

" Has Ciceronis Epiſtolas Antonius Seripandus ex vetuſtiſſimo Cod. MS. emendavit, cujus manu quæ ad marginem hujus exemplaris viſuntur, annotata ſunt."

At the end,

" Hunc Epiſtolarum M. T. Ciceronis codicem Romæ jam pridem ex vetuſtiſſimo codice emendari cœptum Antonius Seripandus Surrenti, ubi Hiſpanorum (qui urbe Roma avariſſimè crudeliſſimeque direpta ac pene incenſa, Clemente VII. Pont. Max. non ſanis aut ſacris parcentes, Neapolim a Britannorum Gallorumque regum itemque Venetorum et Florentinorum exercitu compulſi obſidebantur) cedes, rapinas, contumelias, cum in homines, cum in Deos, fugiens acceſſerat, abſolvebat A. D. 1528."

This collection contains about 490 volumes, beſides ſome parcels of original letters from various learned men to D'Orville, (p. 78) (as the Burmans, Duker, Oudendorp, Hemſterhuſius, Valckenaer, Ruhnkenius, Markland, Waſſe, &c. &c.) which ought by all means to be put on guards and ſecured by binding. We have great pleaſure in announcing and deſcribing the catalogue itſelf, a work of ſuch important uſe to the literary world.*

ART. V. *A Sequel to the Serious Examination into the Roman Catholic Claims: containing a more particular Inquiry into the Doctrines of Popery, as* FORMERLY HELD *and as* NOW PROFESSED; *with Remarks on ſome late Publications of Mr. Keogh, Mr. Quin, Sir John Throckmorton, and Dr. Milner. By the Rev. Thomas Le Meſurier, Rector of Newton Longville, in the County of Bucks, and late Fellow of New College, Oxford.* 8vo. 84 pp. Appendix 67 pp. 3s. Rivingtons. 1807.

THAT we have incurred, in ſome degree, the cenſure of a writer whom we reſpect, and with whom in main

---

* It is furniſhed with a complete index, which much adds to its utility.

points

points we agree, muſt be a ſubject of regret, however conſcious we may feel that ſuch cenſure is undeſerved.

We are ſuppoſed by this writer, on the occaſion of the former Catholic controverſy, to have recommended that "the members of the Eſtabliſhed Church ſhould *go to ſleep*," and to have done all in our power "to make Proteſtants forget what would never be out of the thoughts of the Romaniſts." We cannot, however, admit that any ſuch inference can be drawn from our expreſſions or conduct upon that occaſion. It is true, indeed, that when the queſtion had been ſolemnly decided, and, as we ſuppoſed, laid at reſt by the legiſlature, we deemed it unneceſſary to renew it "*in the minds of our readers;*" and therefore, inſtead of repeating arguments already urged, contented ourſelves with enumerating the remaining publications in which they were contained. But this by no means implied a wiſh that the defenders of our church ſhould ſleep on their poſts, or ceaſe for a moment to keep a vigilant eye on their adverſaries.

The work before us is undoubtedly one of thoſe which (now that the conteſt has been in ſome degree renewed) claims a conſiderable ſhare of attention. It lays down, in our opinion, very juſt principles for a deciſion on the claims of the Catholics; and it combats with great energy and (we think) ſucceſs, the arguments of their advocates.

The tendency of Lord Howick's bill to effectuate every object of the Catholics is clearly ſhown by the admiſſion of their own advocates, and the attention of the public is drawn to the menacing language uſed by them, and the remarkable circumſtance, that riots in Ireland have generally been followed by miniſterial conceſſions, which, of courſe, encourage freſh diſturbances. The only way (he obſerves) to meet this evil, or rather, prevent its recurrence, is

"To take a firm poſition, and not to be removed from it: the queſtion," he inſiſts, "ſhould be put upon its true ground of ſound and juſt policy, unencumbered with party politics. Being ſet on its proper baſis, it ſhould then be maintained; and if," as it appears to him, "the thing demanded be unreaſonable, and ought not to be granted, it ſhould be declared at once ſo to be, and the declaration not departed from. Once for all, the Romaniſts ſhould be told, that their religion makes it impoſſible that in a free Proteſtant country they ſhould be truſted with any degree of power; that toleration they enjoy in its fulleſt extent; and that more than that is not to be granted to perſons, who, from whatever reaſon, will not acknowledge the King to be their Sovereign, in the full and unlimited ſenſe in which he is

acknowledged

acknowledged ſo to be, by all other deſcriptions of his ſubjects." P. 14.

The author then examines the juſtice of the ſeveral allegations in behalf of the Roman Catholics, and oppoſes to thoſe allegations very ſtrong arguments, drawn from the power which the Romiſh clergy poſſeſſes over the conſciences of the laity, the oath which all Romiſh Biſhops take at their conſecration, and all prieſts at their ordination; as well as the doctrines of the Romiſh Church, not diſavowed (as he ſhows) by thoſe authorities which are deemed by Roman Catholics the moſt binding, and indeed ſupreme.

After diſcuſſing this topic at large, and replying to the arguments of Dr. Milner, and of Mr. Quin (a ſpeaker in the Common Council of the City of London), and remarking on the conſtruction and probable effect of the oath required from Roman Catholics, in lieu of the oath of allegiance, he thus ſums up the reaſons which he has brought forward, why no Roman Catholic ſhould be truſted with any, the ſmalleſt, degree of political power in theſe kingdoms, namely,

"That by their religious principles they muſt and do conſider the eſtabliſhed church of theſe kingdoms as founded in *direct oppoſition to the expreſs commands of God*:

"That conſequently it muſt be with them a moſt imperious point of duty, always preſent and in force, to ſubvert a church ſo founded, and to reſtore that which they believe to be the true church, whenever an opportunity ſhall offer:

"That, of courſe, they can never be really and thoroughly attached to that government by which a church ſo founded in rebellion is protected and maintained:

"That the King, inaſmuch as he aſſumes to be the head of the church as well as of the ſtate, muſt appear to them in the light of a uſurper upon the divine rights of their ſpiritual ſovereign:

"That they muſt have the ſame motives for wiſhing his dethronement as any man has or can have for wiſhing to get rid of any uſurpation:

"That theſe are ſentiments which muſt be felt ſtill more ſtrongly by the Romiſh biſhops and prieſts, who have not even diſclaimed them nor their conſequences; and who are bound by moſt ſtrict and ſolemn oaths to maintain and enlarge the rights of the Popes, and to propagate and eſtabliſh the doctrines of their particular church *:

"* See Sir John Throckmorton's "Conſiderations" before referred to, for his ſentiments upon the oath."

"That

" That theſe prieſts and biſhops, by means of their ſacrament of penance, have a powerful and almoſt unlimited controul over the conſciences of the laity, not only in points of religion but of morality:

" That therefore if ever ſo much credit were given to the declarations and oaths of the laity in point of ſincerity and honeſt intention, no firm dependance could be placed upon them, ſince the perſons who make them are not maſters of their own conduct:

" That not only the maxims of this world furniſh but too many excuſes for the violation of declarations and oaths which are made under ſuch circumſtances *, but this is particularly the caſe with the Church of Rome, which declares all oaths to be invalid which are taken in derogation of what ſhe calls her rights and the true catholic faith:

" That the perſecution of heretics, and the power of the Pope to depoſe heretical kings, are, and have been for ages, doctrines of the Church of Rome:

" That even they who are aſhamed of, and would diſavow theſe doctrines, hold that the church never has varied, and that it never can vary, in her doctrines:

" That therefore the aſſertions now made, that the perſecution of heretics and the power of the Popes to depoſe heretical kings are not doctrines of that church, are ſo notoriouſly falſe that they tend to caſt an additional degree of ſuſpicion upon the profeſſions of thoſe who make them." P. 70.

Some further important remarks, particularly on a ſpeech of Keogh (the leader of the Roman Catholics in Ireland) conclude this ſtrong and valuable tract; to which are ſubjoined, in an Appendix, the Petition of the Iriſh Roman Catholics, preſented in March 1805, and ſeveral important controverſial letters and documents referred to in this work, and worthy of the moſt ſerious conſideration. We ſcarcely need to add, that we have met with few abler, and not one more ſatisfactory treatiſe on the ſubject of the Roman Catholic Claims, than that of which we have given this ſketch. It does high credit to the author's induſtry, to his acuteneſs, and, above all, to his laudable zeal for the intereſts of that Church, of which he is a well-informed and worthy member.

" * Of the eaſy manner in which ſome gentlemen treat theſe things Sir John Throckmorton will give us a ſpecimen. Speaking of the ſacramental teſt, and declaration againſt popery, he breaks out, '*Fit ties on a parſon's conſcience*'!! Conſiderations, p. 128.

ART.

ART. VI. *A Treatiſe upon Tithes: containing an Eſtimate of every Titheable Article in Common Cultivation, with the various Modes of compounding for the ſame. Second Edition—dedicated, by Permiſſion, to The Right Rev. the Lord Biſhop of Lincoln; by the Rev. James Bearblock, A. M. late Fellow of King's College, Cambridge.* 8vo. 89 pp. 5s. Hatchard. 1806.

THE patrons of agriculture, and their hoſt of ſcribbling aſſiſtants, have attacked with no little violence, during many late years, the claims of *tithe-owners*, particularly of the *clerical* part of them; diſplaying a ſovereign contempt for all legal rights. If ſuch injuſtice and violence can be more dangerous to the public at one time than at another, it muſt ſurely be in the late and preſent moſt arduous ſituation of our public affairs. It may be uſeful therefore to hear the advice of a writer, who appears to be well acquainted with the ſubject, eſpecially with the *value* of the articles in queſtion; and yet by no means inclined to urge any demand beyond the bounds of pacific prudence and moderation. The preface exhibits facts and arguments of much weight, to which no honeſt man, we think, can object; and therefore we ſhall extract a conſiderable part of it.

"The obſtacles to be encountered by the clergy in the collection of their dues, appear ſo formidable, that, inſtead of a tenth, we too often ſee them, from their own forbearance or the oppoſition of the landholders, receiving leſs than a twentieth part of the produce of their pariſhes: for inſtances are very rare, of clergymen being qualified, before their induction to preferment, for the management and improvement of that property, on which, perhaps, their future incomes are ſolely to depend. It more frequently occurs, that, after long poſſeſſion, an incumbent, perceiving his compoſition to be far inferior to the value of his tithes, aims at a moderate augmentation of his living; and ſolicits a ſum more proportionate, though ſtill not equivalent to his dues.

"But what is the general conſequence of this attempt? From the worthy miniſter and gentleman he is at once tranſformed into an extortioner, a litigator, and an avaricious oppreſſor of his pariſh *; and loſes that reſpect paid, as it now appears, to his eaſineſs, not to his integrity.

"Every ſpecies of oppoſition and oppreſſion that tricking ingenuity can bring to bear againſt him, is put in force. Rates, taxes, and highway duties increaſe and multiply, while a value

* A remarkable inſtance of this groſs injuſtice lately came to our knowledge. *Rev.*

is ſtamped upon the produce of the tithes, which has always been denied in former compoſitions, and can never be obtained under the incumbrances with which they now prepare to load it. That theſe practices are not confined to men of low degree, I am ſorry to remark; the popular prejudice againſt tithes ſo far outweighs, in minds warped by intereſt, every liberal, and, I may ſay, honeſt conſideration, that it is no uncommon thing to ſee men of influence and authority lending themſelves to parties acting with hoſtility to the titheholder.

"But that ſuch conduct is univerſal, I ſcorn to ſuggeſt: for where gentlemen, elevated by good principles above ſuch low and ſelfiſh prejudices, ſtand forward as examples of juſtice and liberality, the zealous mediators, not the active promotors, in country quarrels, we find the paſtor and his pariſhioners, the titheholder and tithepayer, in amity and good neighbourhood." Pref. p. iii.

"If moderation in their claims be characteriſtic of the clergy, no incumbent ſhould be impelled to the neceſſity of committing his concerns to hands more capable of management; he might expect to find in each pariſhioner a tenant of his tithes willing to conſider him joint landlord of his pariſh, and ready to account to him as the laws of his country and the rules of fair dealing dictate to an honeſt man.

"None but the unjuſt can reckon tithes to be exaction; for he who withholds them, withholds what he cannot own; and though he reconciles the fraud to his conſcience, is not leſs diſhoneſt than he would be in the removal of his neighbour's landmark, and the purloining of his crop." P. v.

"What falſe pleas and futile arguments men of acknowledged honeſty in other reſpects will, from miſtaken principles, advance to depreciate tithes, is almoſt incredible: inſomuch that, if their judgment in bargaining could be doubted, their ſtatement of the value and produce of their lands would lead us to conceive, that, from the joint exaction of the landlords and the clergy, they were really eating bread in the ſweat of their brow, and ſtarving in the midſt of plenty. And, if ſuch be the diſpoſition of men, that, knowing nine parts only of the earthly produce to be their own, while the tenth is the property of another, they make no ſcruple of graſping this alſo, nor think themſelves the leſs diſhoneſt for evading payments, which are as ſtrictly due as rent is to the landlords; while ſuch, I ſay, is the diſpoſition, can we wonder that ſuits multiply? and while agriculture is improving, and farmers daily flocking to outbid each other for every remnant of a leaſe, is the popular outcry againſt tithes as a diſcouragement from agriculture to be countenanced? If remonſtrance be allowable, it muſt be from the clergy, the nature of whoſe incomes too often ſubjects them to fraud and oppreſſion, to which they muſt ſilently ſubmit, or encounter the alternative, viz. mur-

murings, revilings, and reſiſtance in the collection of their property.

"Tithes are only a diſcouragement where men calculate erroneouſly on the tenure of their lands, not conſidering the increaſed rent with all its appendages that attaches to a tithefree farm; the reduced rent in others throwing the tithe not on the cultivators, but on the landlords, whom the law acknowledges as proprietors of nine parts only of the profits of eſtates not legally diſcharged.

"Uſing the words of a well-informed gentleman of this county, in his correſpondence with the board of agriculture, I may ſay, 'the farmers are the only perſons who generally complain on this head; but if they are wiſe, they will never wiſh for the abolition of tithes; for what they now contingently get from the moderation of the clergy, the landlords would immediately put in their own pockets; and the farmers, burthened with increaſed rents, rates, and taxes, would feel how indiſcreet were their former complaints.'" P. vi.

The author very properly reminds the tithe-owner, "It muſt be left to his own judgment, in a pariſh where extraordinary local advantages or diſadvantages exiſt, to depart from the prices laid down by me in reſpect to articles affected by the ſituation." P. viii.

To clerical tithe-owners he ſays, "Let it be obſerved, that my intention is not to offer information to men, by whom more efficient inſtruction might be publiſhed, if their profeſſional intereſt did not forbid unſolicited communication; but to thoſe, whoſe education, preparing them only for the important duties of their ſacred calling, has left them uninformed of the value, and unſkilled in the management of the property beſtowed on them in return for thoſe literary labours, to which their early lives and healthieſt years have been devoted; to which they have ſacrificed all other arts and ſciences, in qualifying themſelves, to become the teachers of righteouſneſs to thoſe, who in temporal concerns are wiſer than themſelves." P. viii.

The contents of this tract are, "Diſtinction of Tithes—Various Modes of Compounding—Great Tithes, with a Valuation of the Crops—Small Tithes, with a Valuation of the Crops, &c.—Agiſtment Table—Perſonal Tithe—Average Table—General Compoſition—Appendix.

Our remarks upon a work of this kind muſt neceſſarily be incidental; and muſt be confined to thoſe particulars which are moſt intereſting to the parties concerned.

P. 2. "So often as a new increaſe ariſes, ſo often a new tithe becomes due." This is a very important queſtion. Several caſes, within the laſt century, contradicted this rule. But it ſeems to be finally *affirmed*, by the caſe produced at p. 78,

p. 78, Howſe *v.* Carter, 4 Wood, T. C. 451, A. D. 1794.

Compounding for Tithes. This alſo is an important part of the buſineſs; and is generally ſettled much to the diſadvantage of the tithe-owner.

"There are three different ways of compounding for tithes:

"1ſt, By a valuation of the ſtanding crops, and ſale of the tithe when come to perfection.

"2d, By an agreement (generally from Michaelmas to Michaelmas) for a certain ſum to be paid per acre for the different ſpecies of crops, however they may ariſe, whether productive or otherwiſe.

"3d, By a general payment of a ſettled ſum for each and every acre cropped or uncropped throughout the ſeveral farms." P. 3.

Mr. B. prefers the *laſt* of theſe modes, as "moſt adapted to ſet all parties effectually at reſt, and likely to prove the moſt permanent compoſition, where the different individuals are well-diſpoſed."

"I ſay individuals, becauſe in treating with a pariſh collectively, fair and equal terms throughout are ſeldom obtained. There will be partiality and oppreſſion ſomewhere, let the tithe-holder be ever ſo equal to the taſk of valuing his property, and ſettling for himſelf. Therefore whether he is, or is not, ſo far converſant with his own concerns, it will always be adviſeable that himſelf or his agent ſhould compound ſeparately with each landholder, previouſly aſcertaining by meaſurement the quantity of acres, and quality of the ſoil, with the proportion of arable to paſture land, and the purpoſes to which both are uſually applied.

"Thus a proper diſcrimination may be made between the cultivators of productive, and the cultivators of unproductive land, and a juſt and ſeparate bargain concluded with each." P. 4.

Here it may be uſeful to warn tithe-owners, that they be careful to provide againſt the *inſolvency* of thoſe with whom they compound; by making the compoſition payable before the uſual time of paying *rents* due at Michaelmas; for, as the tithe is firſt due and receivable, it ſhould be firſt paid.

We recommend it to the author's conſideration,—Whether, *if a fair agreement can be made*, it may not (in many caſes) be more advantageous to the party receiving, as well as paying tithes, if a fixed price per acre be paid as a compoſition; not

augmented or diminiſhed according to the value of each ſpecies of crop; for, if a farmer were to pay the ſame price for wheat as for barley, he would more frequently grow the former, than if he ſhould pay an increaſed tithe as often as it ſhould be grown.

At p. 7, &c. we have *tables* for valuing crops, according to the *firſt* mode of compounding. Here we may aſk—What *favour* is ſhown to the farmer, if the quantity and price of the grain are to determine the amount of the payment; and if the ſtraw is valued (in part) without any ample deduction for carriage, ſtacking, thatching, and threſhing?

At p. 36, we find extracted, at length, the judgment given in 1760, deciding, that peas, ſown in fields, and gathered by hand, are among *great* tithes.

Very uſeful tables follow, for valuing all other great tithes. *Small* tithes are then proceeded upon in the ſame manner. *Potatoes* ſeem to be valued high, at 6l. per ton. All the articles at p. 53; and ſome at p. 55, are ſurely overvalued.

"N. B. *Firſt of Auguſt* proper time for ſetting forth tithe-lambs in *Lincolnſhire*." P. 57. We have reaſon for believing that *Midſummer* is much more uſual.

The *appendix* contains anſwers to objections made to ſome of the preceding ſtatements.

We ſtrongly recommend this treatiſe (though very *high-priced*) to thoſe who pay, as well as thoſe who receive tithes: to the former; that, knowing what is juſtly due from them, they may pay it with leſs reluctance than is uſual: to the other; that they may underſtand their rights, and yet be willing to receive them in ſuch a *form* as may be leaſt inconvenient to their neighbours. A ſort of *advertiſement*, prefixed to this work, has not our approbation. Mr. B. offers his ſervices as a *Tithe-valuer*, throughout the kingdom, upon reaſonable terms. To us this occupation appears unſuitable to the character and profeſſional engagements of a clergyman, who might as well be a *Commiſſioner for Incloſures, and Commutations of Tithes;* an employment for which intelligent *laymen, faithful to the church*, are not wanting (we truſt) in any dioceſe within England.

ART.

ART. VII. *Notes on all the Books of Scripture, for the Uſe of the Pulpit and Private Families. By Joſeph Prieſtley, LL.D. F.R.S. &c.* 4 vols. 8vo. Northumberland, printed. 1803.

HAVING lately given an account of Dr. Prieſtley's Memoirs, we ſhall now turn to his Notes on the Scriptures. How long theſe have been imported we know not; they bear the date of four years back, but they have been in our hands only a few months. With reſpect to this work, our plan will be to proceed regularly through the four volumes, only noticing ſuch things as ſeem to bear ſtrongly upon points in diſpute between us, or are calculated to ſupport the great cauſe of Revelation againſt the common enemy. We are happy to have occaſion to begin with the latter. In the preface Dr. P. ſtrongly inſiſts upon the connection ſubſiſting between the *Old* and *New* Teſtaments, a point moſt ſtrangely abandoned of late, by ſome who call themſelves Chriſtians, and certainly one of the greateſt ſtumbling-blocks which infidels have to remove.

"It will be perceived," ſays Dr. P., "that I have given very particular attention to the circumſtances which prove the genuineneſs and *divine* authority of the books of Scripture, eſpecially thoſe of the Old Teſtament, which are principally objected to by unbelievers, and which have appeared the moſt difficult to intelligent Chriſtians; ſome of whom have been ready to reject them altogether, and the religion they contain, while they profeſs their belief of chriſtianity. But the divine miſſion of *Moſes* and that of *Jeſus* are *inſeparably connected*, and the religion of the *Hebrews*, and that of the *Chriſtians*, are parts of the ſame ſcheme; ſo that the ſeparation of them is *abſolutely impoſſible*. That Dr. *Geddes*, and ſome others, ſhould have been of a different opinion, appears to me moſt extraordinary. Independently of this conſideration, the evidences of the divine miſſion of Moſes appear to me as clear as thoſe of Jeſus himſelf." Preface, p. xii.

Where we *can* agree with Dr. P., or any other adverſary, we are glad to do it. The above paſſage is ſtrong to the point, and forcibly expreſſed. We ſhall only remark, that we wiſh Dr. P. had been always conſiſtent in his reverence for the *divine authority* of the ſcriptural writers, which he has in this paſſage ſo unequivocally acknowledged.

At p. xiv. we have the following good reply to thoſe who object to the repreſentations of the Supreme Being giving

directions about ſuch minute things as the conſtruction of the ark and its furniture, &c.

"It ſhould be conſidered," ſays Dr. P., "that to have left room for human diſcretion in ſuch things as thoſe alluded to, would have been to leave room for human indiſcretion alſo, and conſequently ſuperſtition."

In anſwer alſo to the common objection of infidels and inconſiderate believers, againſt the *appointed* extirpation of the Canaanites, and comparing it with the more recent expulſion of the Jews from the ſame country, he thus very juſtly remarks,

"The Iſraelites themſelves having apoſtatized (we ſhall not ſtop to diſcuſs the preciſe occaſion of the diſperſion of the Jews) their ſufferings by the ſword, eſpecially that of the Romans, have eventually far exceeded all that *they* inflicted on the inhabitants of Canaan; and *their* expulſion from that promiſed land has been, and continues to be, far more complete than that of the Canaanites from the ſame country. Diſobeying the orders they received, many of the idolatrous inhabitants of that country were ſpared, but the divine juſtice has not ſpared *them*; though, according to the divine promiſe, a day of grace and favour yet remains for them. Who complains of *their* hard fate? and yet the Romans muſt have had as real a direction, though unknown to themſelves, to exterminate the Jews, as the Iſraelites had to exterminate the Canaanites. It was the ſame Being, the meaſures of whoſe providence required them both alike."

Upon this ſubject he has more, as ſtrongly to the purpoſe, in his preface, but we haſten to the work itſelf.

Two things however we muſt premiſe. Firſt, that the notes are by no means all from the pen of Dr. Prieſtley. Many are ſelected from other commentators, and diſtinguiſhed by marks explained in the laſt volume; and ſecondly, we have in theſe volumes no elaborate diſcuſſion of any matters of controverſy, but are generally referred to the *Theological Repoſitory* for ſuch extended arguments.

Genesis.

At the outſet we find Dr. P. wavering about the *divine* authority of the books of Scripture, ſo fully acknowledged in his preface.

"The hiſtory of Adam in Paradiſe," he ſays, "is no doubt *leſs to be depended upon* than the account of tranſactions nearer to the time of Moſes, and has ſomething in it that has the air of fable. But notwithſtanding this, it is infinitely more rational than any account of the primitive ſtate of man in any heathen writer."

We

We fear the *infidel* will be ſtartled, when he reads of one part of an account ſanctioned by divine authority, being leſs to be depended upon than another! Nor can we gueſs how the *believer* will be induced to regard Dr. P. as a zealous advocate for the connection between the Old and New Teſtaments, who thus ſtumbles at the threſhold, and ſeems to doubt about the "Firſt Adam." The "*air* of fable," we admit, but we contend, that the *truth* of ſuch matters as Moſes here treats of muſt have the *air*, or ſemblance, of *fabulous* hiſtory. For if there was ever any determinate beginning of the world, and of the human ſpecies, it muſt have been *contrary* to common experience. It muſt have been præternatural; and conſequently ſimilar in that reſpect to fabulous narrative. Dr. P., however, is diſpoſed to receive the account of the *creation* as a matter of revelation, "it being delivered evidently not as from conjecture but as from *authority*," p. 4, ſo that it would be difficult to ſay how thoſe parts of Scripture relating to Paradiſe, upon Dr. P.'s own principles, can be leſs to be depended upon than the account of tranſactions nearer the time of Moſes, for nothing of ſublunary things could be farther from the time of Moſes than the creation of this globe.

We might be ſure that Dr. Prieſtley would not paſs over the plural deſignation of the Supreme Being connected with verbs ſingular, ſo often noticed and ſo largely treated of by various commentators. But when he takes occaſion from it to aſſert, that "no Jew, ancient or modern, knew any thing of the doctrine of three perſons in the Godhead," we are confident he will not be believed, by any perſon capable of duly examining into the matter; or indeed capable only of reading ſuch books as Biſhop *Pearſon* on the Creed, *Allix's* Judgement of the Antient Jewiſh Church, and Biſhop *Horſley's* Controverſial Tracts. How the doctrine of the Trinity can be "the greateſt objection that either Jews or Mahometans allege againſt Chriſtianity," we cannot conceive. Surely the greateſt objection of the latter muſt be that the miſſion of Mahomet is incompatible with that of Jeſus, and of the former, that Jeſus, whether God or Man, was not their promiſed Meſſiah.

Throughout theſe notes Dr. P. of courſe conſtantly endeavours to get rid of the two great doctrines he ſo invariably oppoſed during his life, namely, the divinity of our Saviour, and the immateriality or ſeparate exiſtence of the human ſoul. In his note on verſe 7, therefore he takes care to remark that nothing was added to man's body after its firſt formation but "the faculty of breathing," and that "in the

idea of Moſes, whatever be the living principle in man, there is *the ſame* in brute animals. For the very ſame language is uſed with reſpect to both;" and that we may not think too highly of this common faculty in our own caſe, in his note on *Eccleſiaſtes* iii. 21, he obſerves, "what difference is there between the breath of life in man and that which animates a beaſt, except that the one breathes upwards and the other downwards?" This is ſurely uncomfortable doctrine enough, and might well depreſs our ſpirits, if it were but true in the ſenſe Dr. P. intends, that is, if it was ſufficient to prove that Moſes had no idea of any higher principle in man than the mere Ψυχὴ ζῶσα, or animal life, common to the brute ſpecies. But fortunately, though the ſame language is applied to man and brute as far as they are *animals* alike, Moſes clearly appears to have had notions of a diſtinction that may ſet our minds at reſt; whether we find this diſtinction in the πνοὴ ζωῆς, Gen. ii. 7. or the εἰκὼν Θεῦ, Gen. i. 26, 27. There can be no manner of doubt that man was endued by the ſpecial interpoſition of God with ſome faculty above the brute creation. Dr. P. profeſſes, in his preface, to have particularly conſulted, among other commentators, Biſhop Patrick, and yet ſo far is the Biſhop from being in agreement with Dr. Prieſtley upon this point, that his note upon the 7th verſe, "And God breathed into his noſtrils the breath of life," expreſsly begins,

"This being ſaid of *no other creature*, leads us to conceive not only that the ſoul of man is a diſtinct thing, of a different original from his body, but that a more excellent ſpirit was put into him by God (as appears by its operations) than into other animals."

See however the paſſage, where there is more to this effect, which our limits will not allow us to tranſcribe.

Dr. P. thinks Adam was "inſpired with a language." Gen. ii. 19, and in truth the invention of it ſeems above the powers of man.

The "corruption of human nature," and "derivation of Adam's guilt upon his poſterity," Dr. P. entirely rejects. He thinks God made man at firſt as man is now, that is, beſet with ſundry evil appetites and paſſions; and that his ſpeedy fall is a proof of it. But his ſpeedy fall, under ſuch circumſtances, would be ſo little wonderful, that we might be tempted almoſt to reverſe the words of the author of the Book of Wiſdom, and to conclude that God muſt have had "pleaſure in the deſtruction of the living;" that "the generations of the world" were therefore *un*healthful from the

the beginning, and "the poiſon of deſtruction" deeply implanted "in them." It is no wonder that Dr. P. ſhould, after this, be inclined to treat the whole hiſtory of man's fall as an allegory, becauſe if man was indeed juſt what he is now when he came firſt from the hands of his Creator, there could be no occaſion for ſuch a command as was given, no room for the curſe of the earth, no ground for the ſentences paſſed on the man, woman, and ſerpent; all would be as natural as man's infirmities, and we might enquire for ever without any chance of having our doubts reſolved why theſe things are ſo? why man is not immortal? why he is doomed to labour? why ſin is ſuffered to prevail? all which queſtions are eaſily anſwered, if the ſcriptural account of things be received as matter of fact; if it be true that "God made not death, but ungodly men with their works and words called it to them;" if it be but true, that "by one man ſin entered into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned." Rom. v. 12. If it be true that "death is the wages of ſin," and "that in Adam all died." 1 Cor. xv. 22.—How Dr. P. could pretend to ſee ſo clearly the intimate connection between the Old and New Teſtaments, and yet allegorize thoſe facts to which the Apoſtles and our Saviour ſo pointedly refer as the very ground-plot of the whole Chriſtian edifice, we are quite at a loſs to underſtand.

The following remarks on the deluge are ſurely exceedingly juſt and proper.

"Gen. vii. verſe 17. We are not yet acquainted with any ſufficient natural cauſe for ſuch a deluge as this; ſince from the account it appears to have riſen higher than the higheſt mountains that were known to Moſes. It is poſſible however that when we ſhall know more than we now do of the ſtructure and natural hiſtory of the earth, it may appear to have been an event within the courſe of nature, and only predicted by the Divine Being, and previouſly adapted to the moral ſtate of the world. At preſent it muſt be regarded as an extraordinary interpoſition of divine providence; and then, the event being conſidered as miraculous, an enquiry concerning the ſource of the waters employed, or in which manner they were diſpoſed of afterwards is entirely ſuperſeded."

Ch. xvi. 10.—"It is obſervable," ſays Dr. P. "that many of the appearances that are called angels ſpeak in the name of God, and were addreſſed, and converſed with, not as meſſengers from God, but as *the Supreme Being* himſelf. They muſt therefore have been ſuppoſed to be only temporary appearances, adapted to particular occaſions, and not permanent beings diſtinct from God."

Theſe

Theſe angelic appearances ſeem to puzzle the doctor not a little; and when we conſider that it was a very ancient opinion, both of Jews and Chriſtians, that it was the Son of God, the ſecond perſon of the bleſſed Trinity who appeared to the Patriarchs, and all along headed and conducted the people of the Jews, we muſt confeſs, that Dr. Prieſtley's remarks, though the remarks of a profeſſed Anti-Trinitarian, ſeem exceedingly to confirm this. He here acknowledges that the angelic meſſenger, (for it was only one who appeared upon this occaſion) ſpoke in the name of God, and was addreſſed and converſed with, "*not as a meſſenger from God*, but as the Supreme Being himſelf;" which indeed is plain from verſe 13 of this ſame chapter. On ch. xviii. 1, he alſo admits that *one* of the three addreſſed Abraham in the character of *Jehovah*. Verſe 17, he ſays,

"Two of theſe perſonages having gone towards Sodom, *He* who repreſented *the Supreme Being* remained and converſed with Abraham." And at verſe 22. "As one of theſe three," he remarks, "is expreſsly called *Jehovah*, I ſee no reaſon to ſuppoſe that the perſon with whom Abraham now converſed was any other than the ſame." At ch. xxii. 11. he admits "The ſpeaker on this occaſion, as on a former, appears to have been *the divine Being himſelf*;" and again, ch. xxxi. verſe 11. "The angel, and the divine Being, are here, as on former occaſions, *the ſame perſon*." At ch. xxxii. 30. "Jacob," he tells us, "certainly conſidered the perſon with whom he had been wreſtling as the *ſupreme Being*;" and again at verſe 16. ch. xlviii. "It is evident that Jacob conſidered the perſon whom he denominates *an angel* as the ſame with the Supreme Being himſelf, whoſe repreſentative he muſt have been."

The ſame thing is ſaid of the appearance to Moſes, Exodus iii. verſe 4; and upon the promiſe of God in the xxiii. ch. verſe 20, his remarks are ſtill more curious.

"As on all former occaſions angels were nothing more than ſymbols of the divine preſence, it is moſt natural to underſtand the term in the ſame ſenſe in this place; *though this angel* is ſpoken of by the Divine Being as a *third perſon*, diſtinct from himſelf. That they were at leaſt, in *effect*, the *ſame* appears from verſe 22. where it is ſaid, thou ſhalt indeed obey *his* voice, and do all that *I* ſpeak."

And in the next note, in alluſion to the caſe of Abraham, he obſerves,

"When three perſons appeared to Abraham, *one* of whom certainly repreſented the Supreme Being, two of them muſt have had ſubordinate characters."

On

On chapter xxxiii. 4, we have another remark to the ſame purpoſe; though very poſſibly indeed intended by Dr. P. expreſsly to invalidate the belief of the appearance of the Logos.

"What could be the meaning," ſays he, "of God ſaying that he ſhould not go with them himſelf, but only *ſend an angel* with them, when in general the angels that have been mentioned hitherto were only ſymbols of the divine preſence, and accordingly ſpoke as from himſelf? we have ſeen however, as I obſerved before, that there is *a difference* in theſe that are equally called angels; only *one* of three that were entertained by Abraham ſpeaking in the character of the Supreme Being, and the other two as only acting by commiſſion from him; for they ſay, Gen. xix. 13. *The Lord* hath ſent us to deſtroy this place. It may therefore have been one of theſe *inferior perſons* that God ſaid he would ſend, and not any that ſhould immediately repreſent himſelf."

How conſonant is this to the ideas of thoſe who believe that the eternal ΛΟΓΟΣ appeared to the Patriarchs, for from this very paſſage they alſo conclude it to have been a mere angel that was promiſed upon this occaſion, and not the ΛΟΓΟΣ, for the reaſon ſpecified, namely, that the ΛΟΓΟΣ being God, would have had the ſame reaſon to conſume them for their diſobedience. See *Patrick* in loco.

We have ſtill ſome other paſſages to notice, as Numbers xx. 16, where Dr. P. concludes the angel ſpoken of to be the Supreme Being himſelf, and the Chriſtian Fathers the Λογος. Joſhua v. 15.

"By Joſhua's being ordered to put off his ſhoes," ſays Dr. P., "we are authorized to conclude that it was ſuch an appearance as that to Moſes at the buſh, which, though it is called an angel, the voice proceeding from it was that of the Supreme Being."

This ceremony Dr. *Allix* has ſhown to be, according to the cuſtom of the Eaſtern nations, the higheſt acknowledgment of a *Divine Preſence*; and the ancient writers have therefore particularly cited it in proof of the appearance of the ΛΟΓΟΣ. Judges, ch. ii. 1. This angelic appearance Dr. P. alſo admits to be of a higher nature than that of a prophet, (as the Jews held) or even of an angel. And the ſame he ſays of ch. vi. 14; in both which places there are ſtrong reaſons to think both Jews and Chriſtians regarded the appearance as that of the Word or Schechinah of God.

The laſt paſſage we ſhall cite is in regard to that remarkable appearance to Manoah and his wife, mentioned in the

xiiith ch. of the book of Judges. Dr. P. has not much to ſay upon this, though what he does ſay is deſerving of notice. On verſe 16, he obſerves, "He declines any token of reſpect to himſelf, but directs them to ſhow their gratitude to God; but this does not appear from the original, where he only declines to eat bread with them, and directs them to whom to offer their burnt-offering; that is to *the Lord;* which *might be* to himſelf as the eternal Λογος, and which ſeems confirmed by what follows, verſe 17, 18. 20, and particularly verſe 22, "And Manoah ſaid unto his wife we ſhall ſurely die, becauſe we have ſeen GOD;" upon which Dr. P. obſerves, "They ſeem to have conſidered this appearance as repreſenting the Supreme Being, though they call it an angel."

We have thus endeavoured to bring all theſe paſſages together, becauſe they appear to us, (though they could not be ſo intended) ſtrongly corroborative of the opinion that prevailed ſo generally among the ancient fathers, that it was in the perſon of the Son that the glory of the godhead was rendered viſible to the Patriarchs; and that in all inſtances where the Supreme Being is repreſented as holding communication with the Patriarchs, and particularly in the places cited, the Eternal Λογος has been the appearing perſon, ſometimes ſingly, and at other times accompanied by certain of the hoſt of heaven. A very copious reference to the Fathers upon this ſubject may be ſeen in Dr. *Waterland's* Defence of Chriſt's Divinity againſt *Clarke*. (Query II. In his notes upon Hebrews i.) Dr. P. particularly ſpeaks of this opinion of the ancient fathers, and thinks it is poſitively contradicted by the apoſtle, which Dr. Doddridge denies.

EXODUS.

Ch. vii. 3. How Dr. P., as an avowed *fataliſt*, could underſtand his own remarks on the hardening of Pharaoh's heart, is to us a myſtery; he is correct certainly as to its being a prediction.

"The meaning of God's being ſaid to harden the heart of Pharaoh is ſimply a prediction that he would be exceedingly *obſtinate*, from *his own natural diſpoſition*. For whatever comes to paſs according to the uſual laws and courſe of nature is frequently in Scripture aſcribed to God, the author of nature. In one ſenſe every thing is of God, good and evil, natural and moral. But this does not take away the diſtinction between moral good and evil, or the propriety and uſe of rewards and puniſhments."

We do not object to this explanation of matters as we

ſhould ourſelves underſtand it, but we cannot ſee how a *fataliſt* could reconcile it to *his* principles. For how could Pharaoh's *obſtinacy againſt God* proceed from *God*, and Pharaoh's *own diſpoſition* too? Surely *only* by God's having endowed man with *free-will*, and this overſets the fataliſts whole ſcheme at once. We ſay nothing of the propriety of rewards and puniſhments under a ſyſtem of neceſſity, it is, and always will be, perfectly inconceivable.

We were ſorry to find Dr. P. ſpeaking of the Sabbath, as though he would ſet Chriſtians free from the obſervance of it. His note on Exodus xx. 11, being to this effect.

"The obligation to keep a weekly ſabbath is here grounded on the work of creation being finiſhed in ſix days, and God's reſting on the ſeventh, a reaſon which equally affects all mankind. But in the repetition of this in the book of Deuteronomy another reaſon is given, which reſpects the Iſraelites only; and as this law of the ſabbath was never promulgated to mankind at large, and is not included in thoſe Jewiſh obſervances which the apoſtles recommended to the Gentile Chriſtians, it does not ſeem to be obligatory on any beſides the Jews; and to them perhaps only while reſiding in their own country." And he adds, "To perſons living in Paleſtine, and whoſe occupation was huſbandry, it was no great inconvenience to abſtain from labour one day in ſeven, for the ſeaſons being regular, no injury would be ſuſtained by it in the time of harveſt, whereas the caſe is very different in countries in which the weather is uncertain and variable: ſo that the ſame rule of conduct will not apply to them."

To thoſe who may be inclined to agree with Dr. P. in the truth and reaſon of the above remarks, we would wiſh to recommend the peruſal of Dr. Ogden's two excellent Diſcourſes on the IVth Commandment, in Biſhop Halifax's editions of his Sermons, where the ſuſpicions ſtarted by Dr. P. are fully conſidered, and ſet in the ſtrongeſt light; at the ſame time that the obſervance of the Sabbath is clearly ſhown to have been the practice of the whole church of Chriſt in all ages, to be eminently conducive to the benefit and advantage of all claſſes of people, and that it is on every account a ſacrilege to profane it. Dr. P. touches again upon this ſubject in his notes on Coloſſians ii. and concludes with ſaying, Chriſtianity leaves every man to his own judgment and diſcretion as to the obſervance of the Sabbath, and being a matter of religion, human laws ought not to interfere with it.

We expected to have had much to notice in Dr. P.'s commentary on the book of Leviticus, conſidering what his opinions were upon the ſubject of atonement, but it is not ſo.

The

The *Theological Repository* must be resorted to for his arguments upon this head, all which arguments have been very recently so well examined and so thoroughly answered by Professor *Magee*, that we feel quite indifferent to the little that occurs upon the subject in the work before us. We shall only notice one remark; ch. xvi. 10.

"The scape-goat," Dr. P. observes, "is here said to *make atonement* as well as that which was sacrificed; so that the shedding of blood was not necessary to atonement. The sending this goat into the wilderness was an emblematical representation of the intire removal of the sins that had been confessed upon it."

We cannot pretend to determine whether Dr. P. had ever seen Dr. *Magee's* learned discussion of this point, but he professes in his preface to have consulted *Patrick*, who has so clearly shown, what the best commentators insist upon, and what is plainly deducible from the very words of Scripture, nay, from the very verse before us, that the *two* goats made but *one sin-offering*, the death of the one representing the *means* by which the expiation was effected; the bearing away the sins by the other, exhibiting the effect, that to pass over this entirely, and to insist upon separating them for the purpose of showing, that there *could be* "remission of sins," (for this is the main point) "without shedding of blood," contrary to the express statement of the Apostle to the Hebrews, shows a want of candour and ingenuousness that deserves to be noticed; especially as no account is taken of verse 5, in which it is positively said, "he shall take *two* goats for a sin-offering."

(To be concluded in our next.)

ART. VIII. *Lectures on the Art of Engraving, delivered at the Royal Institution of Great Britain. By John Landseer, Engraver to the King, and F.S.A.* 8vo. 341 pp. 10s. 6d. Longman and Co. 1807.

BEFORE we enter upon our review of these Lectures, we must at once declare, that there is a circumstance involved in them, with which we must decline having any kind of interference. The Lectures are, in fact, only part of an intended course, which was broken off by causes stated at large by the author in his Preface. He was conceived to have transgressed the rules of the institution, by mentioning

or

or alluding to ſome living perſons with cenſure. Of the conſequent interdict, which put a ſtop to his lectures, he complains: and thus the matter is at iſſue between the parties. Here alſo we muſt leave it, perfectly untouched. Knowing the high qualities, both mental and moral, of the perſons who direct the Royal Inſtitution; and, at the ſame time, juſtly reſpecting not only the talents but the character of Mr. Landſeer, we can only ſay, that there has been a miſunderſtanding, and we regret it; but, as to judging between the parties, it is an office which we have not the ſlighteſt wiſh to aſſume. We cannot, however, heſitate to ſtate the ſentiments of the author, with which he concludes his preface, as worthy of a free and honourable mind, filled with juſt, as well as elevated, ideas of the art to which it has devoted its energies.

"The true object of my ſolicitude has been to write ſo as to evince that the purpoſe I wiſh to ſee effected is deſirable, and of ſome publick importance; by ſhewing that the Art of Engraving, in the ſcope of its poſſible energies, is more intimately connected with the proſperity and renown of a great commercial empire, and with the general happineſs of man, than has heretofore been generally perceived—and to do this without rendering myſelf liable to that ſpecies of arrogance which dares to anticipate the ſentiments of the learned or the great, or the deciſion of the public. I am ready to own that the cold courtly caution of one who fears to offend a feeble, more than he hopes to gratify a generous mind, has not been mine. I too much honour and reſpect the nobility of ſentiment which prompted Tacitus to teach that as adulation prevails, the energies of national dignity and individual genius muſt decline. I too much fear the truth of Lord Strangford's aphoriſm, that "the decline of public ſpirit, in matters of taſte, is a certain indication of political decay." Yet, amid the hopes and fears on this ſubject by which every reflecting mind is alternately elated and depreſſed, I would ſolace the Arts, as I ſolace myſelf, by the recollection that the age and country in which we live, are not the age and country of the Poet whom the latter nobleman has delighted to honour: who "lived poor and miſerable, and died ſo; though he excelled all the poets of his time *." Pref. p. xxxvii.

The plan of the author, as originally intended, is thus ſtated in the opening of the firſt Lecture.

"To commence with an hiſtorical ſketch of the progreſs of engraving, from its origin to the diſcovery of printing, (in the

* "Inſcription on the tomb of Camoens."

middle

middle of the fifteenth century,) to follow this with explanations of the various modes of engraving that are practiſed, with a view to their being printed; and afterwards to dwell more particularly on ſuch paſſages in the works of the ſeveral engravers, as may aſſiſt our critical knowledge of the art. I ſhall occaſionally reflect on its moral influence and commercial importance, and inquire into their practical extenſion; and finally, ſhall attempt to aſcertain and explain to you its theory." P. 2.

Every reader will regret, with us, that a very ſmall part of this plan is here executed; nor even that with the regularity which the author would doubtleſs have beſtowed upon his work had he brought it to entire completion. Only four Lectures are in fact given on *Engraving*, as the term is now underſtood; the two firſt being employed on the hiſtory of Engraving, in a much more general ſenſe, as including every art of Sculpture, which is performed by inciſion with a tool or graver; or, as Mr. Landſeer himſelf defines it, "a mode or ſpecies of Sculpture, performed by inciſion." (P. 112.) Under this definition, therefore, the cutting of ſeals, whether in *cameo* or *intaglio*, and the ſinking of dies for coins and medals are completely included; and even writing and drawing on metals or ſtones of every kind. We are not inclined to deny the modern art of Engraving this noble alliance: our objection to the definition is, that it confounds two things apparently diſtinct, Sculpture and Drawing. A head carved in a ſeal or on a medal is Sculpture, but a head engraved to be printed is mere Drawing. The inciſion is for an extraneous purpoſe, only to receive ink, but the repreſentation intended to be conveyed by it is merely ſuperficial: a drawing, producing its effect by lines and ſhadows only. It is, therefore, more nearly allied to Painting than Sculpture; and indeed, when the impreſſion is taken off in colours, becomes actually a ſpecies of Painting.—It is true, that this extenſion of the ſubject introduces an hiſtorical deduction of a very intereſting and curious kind; in which the ingenious author purſues his object, as he underſtands it, from the higheſt periods of antiquity. He treats of Chaldean, Indian, Egyptian, and Hebrew Engraving; of the invention and progreſs of coins and medals; going through the Gothic times, till he arrives at the monumental engravings on braſs, which connect the former ſubject with that of the latter lectures, as they "gave riſe," he ſays, "to engraving as it was practiſed in Europe on the diſcovery of printing."

In theſe two Lectures, if the author does not confine himſelf to what we conceive to be his proper ſubject, he gains much

much credit as an Antiquary; and proves that he is highly worthy of the diſtinction of F. S. A. ſubjoined to his name. The third Lecture begins the ſubject of the modern art of Engraving: and here we regret the want of the hiſtorical method obſerved in the two former Lectures. We ſhould have wiſhed to begin with the diſcovery of the art; and then to have taken up each ſpecies of Engraving in the order of its invention, with a regular view of the artiſts who excelled or were diſtinguiſhed in each. This, however, has not been the method of Mr. Landſeer; and ſtill more is it to be regretted that, from the abrupt termination of his courſe, we have very little of that truly intereſting part of his ſubject, promiſed in the original ſketch, the dwelling "more particularly on ſuch paſſages in the works of the ſeveral engravers, as may aſſiſt our critical knowledge of the art." But though, in theſe reſpects, we have not every thing that we could wiſh, we have, as the reader will ſee by purſuing our account, a moſt inſtructive and intereſting work, bearing teſtimony in every part to the ſcience, acuteneſs, and good ſenſe of the author.

The third Lecture, inſtead of the hiſtory of the invention, and its gradual progreſs, gives an account of ſeveral branches of the art. Of engraving on wood;—on copper;—of etching;—Mezzotinto ſcraping, or engraving;—Stippling, or imitation of chalk drawing;—Aquatinta;—Machines of Mr. Wilſon Lowry, to facilitate Etching;—and of etching through ſoft ground, and on ſtone. In this Lecture alſo (p. 110.) the author defends his idea of engraving, as a branch of Sculpture; but, for the reaſons we have already given, inconcluſively. He accordingly defines it, as we have already noticed, "as a mode or ſpecies of SCULPTURE," which it certainly is not. Of Mr. Lowry's mode of engraving we ſhall copy the account, as we find it in the Lecture, where we are told that it was invented about fifteen years ago.

"It conſiſts of two inſtruments, one for etching ſucceſſive lines, either equidiſtant, or in juſt graduation from being wide apart to the neareſt approximation, *ad infinitum*, and another, more recently conſtructed, for ſtriking eliptical, parabolical and hyperbolical curves, and in general all thoſe lines which geometricians call *mechanical curves*, from the dimenſions of the point of a needle, to an extent of five feet.—Both theſe inventions combine elegance with utility, and both are of high value as auxiliaries of the imitative part of engraving: but as the auxiliaries of chemical, agricultural, and mechanical ſcience, they

are of incalculable advantage. The accuracy of their operation, as far as human ſenſe, aided by the magnifying powers of glaſſes, enables us to ſay ſo, is perfect; and I need not attempt to deſcribe to you the advantages that muſt reſult to the whole cycle of Science, from mathematical accuracy.—As long as this Inſtitution, and the Society for the encouragement of arts, manufactures, and commerce, ſhall deſerve and receive the gratitude of the country, ſo long muſt the inventor of theſe inſtruments be conſidered as a benefactor to the public." P. 141.

Subjoined to this third Lecture are ſome remarks on Beauty and Sublimity, not apparently neceſſary, and the leſs ſo in our opinion, for being poſterior to thoſe of Mr. Knight. Mr. L. contends, that engraving is not to be conſidered as an art of copying painting, and his opinions of this ſubject are well worthy of attention.

"Now, Engraving is no more an art of *copying* Painting, than the Engliſh language is *an art of copying* Greek or Latin. Engraving is a diſtinct language of Art: and though it may bear ſuch reſemblance to Painting in the conſtruction of its grammar, as grammars of languages bear to each other, yet its alphabet and idiom, or mode of expreſſion, are totally different. *If* Engliſh be made the vehicle of the ſame thoughts which have previouſly been conveyed to us in Greek; or if Engraving be made the vehicle of the ſame thoughts which have previouſly been imparted to us by painting, it affords the means of affecting our minds in the ſame manner: this ſimilar affection of the mind, has led to the miſtake, and I have little doubt but that Engliſh would have been inconſiderately called an art of copying Greek, if we had never read any other Engliſh than *tranſlations from* the Greek.

"The pretenſions of engraving, as of all the arts denominated Fine, are ſimple, chaſte, unſophiſticated. Art ever diſdains artifice, attempts no impoſition, but honeſtly claims attention as being what it is. A Statue is to be looked at as being a ſtatue—not a real Figure; a Picture, not as a portion of actual Nature; a Print, not as a copy of Painting." P. 177.

He concludes, very truly, that to add colours to engraving is a barbarous diſfigurement of it.

In the fourth Lecture, the hiſtory of the Art of Engraving is taken up. We have here an account of a very curious print, paſted into a book in the library of a convent at Buxheim, near Memmingen, and dated as early as 1423. This print, we are alſo informed, has lately been purchaſed by Lord Spencer, and is now in his valuable collection. In ſpeaking of the invention of printing in all its branches, Mr. L. conceives it to have "originated in a concurrence

of

of circumſtances entirely independent of the minds or ſtudies of its reputedinventors;" and particularly to have ariſen very principally from the invention of paper. Theſe opinions we believe to be entirely correct. The latter is thus ſtated by the Lecturer.

"In tracing effects to their true cauſes, it ought not to be forgotten that the great benefits we have derived, and continue to derive, from Engraving and Printing, ought in fairneſs, to be partly aſcribed to the diſcovery of the means of converting rags into paper: this probably *helped to ſuggeſt the idea* of Printing, and perhaps two centuries and a half had ſcarcely more than brought this invention to the degree of perfection neceſſary for the reception of impreſſions from types and engravings. Had the modern art of making paper been known to the ancients, we had probably never heard the names of Fauſt and Finiguerra, for with the ſame kind of ſtamps which the Roman tradeſmen uſed for their pottery and packages, books might alſo have been printed; and the ſame engraving which adorned the ſhields and pateras of the more remote ages, with the addition of paper, might have ſpread the rays of Greek and Etrurian intelligence, over the world of antiquity." P. 198.

We now proceed to the hiſtory of the early engravers, Martin Schoen, Albert Durer, Lucas van Leyden, &c.; with critical remarks on each. The fifth Lecture details the progreſs of Engraving in Italy, and dwells particularly on the merits of Marc Antonio, and his admirable prints after Raphael. The remarks on this artiſt are peculiarly intereſting and inſtructive. The following ſentiments, on the true nature and dignity of art, are ſo highly creditable to the writer, that we cannot refrain from inſerting them.

"Art is Philoſophy in her moſt faſcinating* guiſe; teaching by examples—"Her ways *are* ways of pleaſantneſs;"—but, ſhe is the nurſe of Independence, and the ſiſter of Wiſdom.—The true end and purpoſe of every art that is worthy of the appellation, is to Inſtruct; and Pleaſure is the means ſhe employs:—not that petty pleaſure which proceeds from frivolity and pretineſs; but that much grander emotion which is felt at the heart, and has the neareſt affinity with ſocial happineſs.—Pleaſure, from the cradle to the grave, is the moſt effectual means of inſtruction, and ſhould never have been ſeparated from Virtue: to ſeparate Pleaſure from Virtue, was to ſever the imagination from the judgment, and ſet at variance what ought to be united:—it was

* "*So* faſcinating that we have been induced to forget it *was* Philoſophy."

a barbarous separation of the head from the heart, dictated by those barbarous superstitions that in dark ages pervert Nature to enslave mankind; and mistakenly obeyed or repeated by these miscalled Philosophers, who have conspired to murder the mental part of man, in order to make a shew of its anatomy. It has been the constant bane of true taste, and intellectual culture." P. 282.

With the fifth Lecture, unfortunately, the history of Engraving ends, and the sixth is chiefly employed in the investigation of the causes which have impeded the progress of British Engraving. Though we do not mean to enter particularly into this enquiry, we cannot but think that there is much truth in the Lecturer's observations; and that Engraving flourished most when there was the least of mercantile interference with the artists. Of this it is a striking proof, that there resided at once in this metropolis, Hogarth, Strange, Vivares, Woollett, Browne, Bartolozzi, Hall, Rooker, Green, Ryland, Watts, and Byrne,

"All exercising the profession of Engraving, and each employing himself, for the most part, according to the natural bent of his own genius, uncurbed, or but little curbed by mercantile restraints and ignorant dictations; and not compelled *to labour against Time, who is always sure to prove victorious.* With the occasional exception of Bartolozzi and Browne," continues the Lecturer, "they published the best of their own works; as Raphael Morghen, and Bervic, the two most distinguished engravers of the continent, do at present; and, by the strength of their united talents, they turned the tide and the profits of the European commerce for prints, from France and Italy to England." P. 295.

As a further proof that the merit and genius of the artists, not the wisdom or spirit of the print-dealers, produced these effects, it is justly remarked;

"That good impressions of the works of Strange, Woollett, and the rest of the engravers above-named, are still sought with avidity by the connoisseurs of the continent; while the boasted speculations of those mistaken individuals and their infatuated followers, for the most part, lie unheeded upon the stalls of Leipsig and Frankfort." P. 299.

But more important, even than these observations, are those which occur near the end of this Lecture, on the commercial spirit prevalent in Britain, and the feeling which places even the happiness of the nation below its wealth. This topic suggests a wish, expressed in a note, that

"Dr.

" Dr. Adam Smith, or any other philoſopher of equal powers, had devoted ſome portion of his time and ſtudy to an inveſtigation of the nature and the cauſes of the HAPPINESS of nations." P. 307.

A moſt benevolent enquiry, which, as the author ſays, connected with the precepts of Chriſtianity and true Morality, might produce the moſt admirable effects. Returning to his ſubject, the author laments that the art of Engraving, from whatever motives, was excluded from the benefits of the Royal Academy; an omiſſion which, with him, we heartily wiſh to ſee remedied; fully agreeing in the remark, which he borrows, if we miſtake not, from Mr. Shee. "*That no Art has ever flouriſhed, or ever can flouriſh as an Art in any country, unleſs in that country it be* HONOURED AS AN ART—*unleſs it be cheriſhed and reſpected as a mode of refined mental operation.*"

We have given ſo extenſive a view of theſe Lectures, that every reader will, we think, agree with us in wiſhing to ſee the ſubject completely and methodically exhauſted by the author. Remarks, which for ſtrong and obvious reaſons cannot be allowed in a Lecture-room, may have the utmoſt propriety in a work laid before the public at large; but, excluſive of any thing of a controverſial nature, the criticiſms of ſo enlightened an artiſt on the works of the principal Engravers, who have been diſtinguiſhed in every branch of the art, would form one of the moſt valuable codes of inſtruction that could be given on ſuch a ſubject.

ART. IX. *A Courſe of Lectures, &c. &c. By Thomas Young, M.D. &c. &c.*

[*Concluded from July laſt. page* 15.]

WE now proceed to examine the ſecond volume of this work, containing, 1ſt. Mathematical Elements of Natural Philoſophy; 2d. A Catalogue of Works relating to Natural Philoſophy and the Arts; and 3d. Miſcellaneous Papers, which have already appeared in the Philoſophical Tranſactions, or in other collections.

The firſt of theſe diviſions conſiſts of the ſeries of demonſtrations contained in the original ſyllabus, with ſome additions and improvements, and with a few changes in the

diſtribution of the matter, on which we abſtain from making any comment, becauſe we are unwilling to enter into diſcuſſions which might lead us too far, and would, after all, be only intereſting to particular claſſes of our readers. We ſhall therefore paſs on to the ſcientific catalogue, which principally contributes to the bulk of the volume, and deſerves, for many reaſons, to occupy a more conſiderable ſhare of our attention.

Every book of reference muſt be, in ſubſtance, a dictionary; but to deviſe the moſt perfect form of a dictionary is not eaſy, and perhaps a faultleſs model of ſuch a work is ſtill amongſt the deſiderata of literature. The alphabetical arrangement, being the moſt convenient for the mere diſpoſition of words, has been conſtantly adopted, even in the moſt extenſive of our modern cyclopedias; but experience has ſhown that a methodical arrangement of the materials into claſſes is, at the ſame time, neceſſary; and that the harraſſing references from volume to volume are thus conſiderably diminiſhed: omiſſions alſo become leſs frequent, becauſe the contributors have a more exact notion of the limits of their reſpective departments; and for this reaſon, we think, that many uſeful hints might be derived from the analytical table of contents prefixed to the catalogue which we are now examining. We have found it a much more convenient guide than the very copious alphabetical index which accompanies the volume; and indeed, the moſt extreme accuracy of claſſification was abſolutely neceſſary in a compilation of which the materials are ſo various.

Theſe materials compriſe occaſional remarks on the contents of the books enumerated;—philoſophical anecdotes and dates;—various practical admonitions, not ſufficiently important perhaps for inſertion in a didactic treatiſe, but very convenient for the deſultory reader; beſides which the work is extremely rich in tables, compiled, as it appears, with great diligence from a variety of ſources, and in new inveſtigations of the moſt curious and intricate phyſical problems. This laſt claſs is, of courſe, the moſt intereſting; but we wiſh to confine our extracts to more familiar topics, and to ſuch information as, we believe, has not been brought together in other books of reference.

The following notices which we extract from the very copious table of meaſures and weights, will probably be new to many of our readers.

"The Engliſh yard is ſaid to have been taken from the arm of K. Henry I, in 1101.

"Graham

" Graham found the length of the pendulum vibrating ſeconds accurately, equal to 39,13 inches. Deſaguliers.

" Bird's parliamentary ſtandard is conſidered as of the higheſt authority; it agrees ſufficiently with Sir George Shuckburgh's and Profeſſor Pictet's ſcales, made by Troughton.

" The Royal Society's ſtandard, by Graham, is perhaps about a thouſandth of an inch longer than Bird's; but it is not quite uniform throughout its length. Maſkelyne, Ph. Tr.

" The ſtandard in the Exchequer is about .0075 inch ſhorter than the yard of the Royal Society. Ph. Tr. 1743.

" General Roy employed a ſcale of Siſſon, divided by Bird. He ſays it agreed exactly with the Tower ſtandard on the ſcale of the Royal Society. Ph. Tr. 1785.

" Taking Troughton's ſcales for the ſtandard, Sir G. Shuckburgh finds the original Tower ſtandard 36,004; the yard E on the Royal Society's ſcale, by Graham, 36,0013 inches; the yard Exchequer, of the ſame ſcale, 35,99933; Roy's ſcale, 36,00036; the Royal Society's ſcale, by Bird, 35,99955; Bird's parliamentary ſtandard of 1758, 36,00023.

" The Engliſh ſtandards are adjuſted and employed at the temperature of 62°. of Fahrenheit's thermometer: the French at the freezing point of water.

" The French metre, the ten millionth part of the quadrant of the meridian, is 39,37100 Engliſh inches. Pictet & Journ. R. I.

" The metre has been found to contain 36,9413 French inches, or 3 feet 11,296 lines.

" Hence the French toiſe of 72 inches is equal to 76,736 Engliſh inches. One of Lalande's ſtandards, meaſured by Dr. Maſkelyne, was 76,732; the other 76,736. Ph. Tr. 1765.

" In latitude 45°, a pendulum of the length of a metre would perform in a vacuum 86116,5 vibrations in a day. Borda. The length of the ſecond pendulum is .993827 at Paris. M. Inſt. 11.

" Allowing the accuracy of the French meaſurements of the arc of the meridian, the whole circumference of the globe will be 24855,43 Engliſh miles; and its mean diameter 7911,73 Journ. R. I.

" A buſhel of wheat, at a mean, weighs 60 pounds; of barley, 50; of oats, 38.

" A chaldron of coals is 36 heaped buſhels, weighing about 2988 pounds.

" Ten yards of inch pipe contain exactly an ale gallon, weighing $10\frac{2}{5}$ pounds. Emerſon.

" The old ſtandard wine gallon of Guildhall contains 224 cubic inches.

" By an act of Queen Anne, the wine gallon is fixed at 231 cubic inches.

" It is conjectured, that ſome centuries before the conqueſt,

a cubic foot of water weighing 1,000 ounces, 32 cubic feet weighed 2,000 pounds, or a ton; that the ſame quantity was a tun of liquids, and a hogſhead 8 cubic feet, or 13,824 cubic inches, one ſixty-third of which was 219,4 inches, or a gallon. A quarter of wheat was a quarter of a ton, weighing about 500 pounds, and a buſhel, one eighth of this, equivalent to a cubic foot of water. A chaldron of coals was a ton, and weighed 2,000 pounds. Barlow.

"At preſent, 12 wine gallons of diſtilled water weigh exactly 100 pounds avoirdupois."

The reader will probably be of opinion that, if the above-mentioned conjecture were fully eſtabliſhed, it would prove that our early anceſtors evinced more practical good ſenſe in adopting a ſtandard for their weights and meaſures than the modern French academicians. To borrow a metrical unit from the quadrant of the meridian is, indeed, a grand and magnificent idea; but we believe it to have been borrowed from Sterne's ſtory of the Paris barber, who propoſed to plunge his wig in the ocean for the purpoſe of aſcertaining the ſtrength of its buckle.

On the ſubject of the labour of workmen, Dr. Young obſerves, p. 165, that,

"In order to compare the different eſtimates of the force of moving powers, it will be convenient to take a unit, which may be conſidered as the mean effect of the labour of an active man, working to the greateſt poſſible advantage, and without impediment; this will be found, upon a moderate eſtimation, ſufficient to raiſe 10 pounds 10 feet in a ſecond, for 10 hours in a day: or to raiſe 100 pounds, which is the weight of 12 wine gallons of water, 1 foot in a ſecond."

We cannot ſtop to apologize for the abruptneſs with which many of our extracts muſt be introduced; but, if any excuſe were requird for the following, it would be found in its extenſive uſefulneſs. "For every minute that a clock varies in a day, a ſecond pendulum muſt be altered $\frac{2}{717}$, or .054 inch; a half-ſecond pendulum $\frac{1}{714}$, or .00154."

Another article on the ſympathy of clocks is at leaſt curious.

"Two clocks reſting againſt the ſame rail, agreed for ſeveral days without varying a ſecond: when ſeparate, they varied one minute thirty-ſix ſeconds in 24 hours. The ſlower, having a longer pendulum, ſet the other in motion by the intervention of the rail, in $16\frac{1}{3}$ minutes, and ſtopped itſelf in $36\frac{2}{3}$ minutes. When the caſes were connected by a bar of wood, the ſhorter pendulum was ſet in motion in 6 minutes, and the longer ſtopped

in

in 6′ more. On a ſtone floor the effects were ſlower. The ſhorter pendulum could not put the longer one in motion, becauſe, as its vibrations became wider, they were ſtill ſlower." Ellicot. Ph. Tr. 1739.

At the end of a table containing the dates of various uſeful inventions, we find theſe curious facts.

"In 1787 about 23,000,000 pounds of cotton were manufactured in Britain; about ſix millions were imported from the Britiſh colonies, ſix from the Levant, and ten from the ſettlements of other European nations. Half the quantity was employed in white goods, one-fourth in fuſtians, one-fourth in hoſiery mixtures and candle-wicks; giving employment to 60,000 ſpinners, and 360,000 other manufacturers. In 1791 the quantity was increaſed from 23 millions to 32.

"The value of the wool annually manufactured in England is about three millions ſterling; it employs above a million of perſons, who receive for their work about 9,000,000l.

"Thread has been ſpun ſo fine as to be ſold for 4l. an ounce; lace for 40l.

"The premiums annually propoſed by the ſociety for the encouragement of arts, enable us to form ſome opinion of the preſent ſtate of our machinery and manufactures. Some of their objects are a ſubſtitute for white lead paint, a red pigment, a machine for carding ſilk, cloth made from hop-ſtalks, paper made from raw vegetables; tranſparent paper, the prevention of accidents from horſes falling, cleaning turnpike-roads, machines for raiſing coals, and for making bricks, inſtruments for harpooning whales; machines for reaping or mowing corn, for dibbling wheat, for threſhing: a family mill, a gunpowder mill, a quarry of mill-ſtones; and a mode of boring and blaſting rocks. 1802."

We find in page 221 a very convenient expreſſion of the weight of common air, of which, ſays Dr. Y., "A hundred Engliſh wine-gallons weigh a pound avoirdupois."

"The friction of rivers," ſays Dr. Young, p. 225, "is not quite proportional to the ſquare of the velocity, the velocity increaſing ſomewhat more rapidly than the ſquare root of the fall."

But it appears from vol. I. p. 294, that, "if we meaſure the inclination by the fall in 2,800 yards, the ſquare of the velocity in a ſecond will be nearly equal to the product of this fall, multiplied by the hydraulic mean depth. For example, in the Ganges, and in ſome other great rivers, the mean depth being about 30 feet, and the fall 4 inches in a mile, the fall in 2,800 yards will be about 6 $\frac{1}{4}$ inches, which multiplied by 360 inches, gives 2340 inches for the ſquare of the mean velocity, and 48 $\frac{1}{2}$ inches, or about

about 4 feet, for the mean velocity, in a ſecond, that is, not quite three miles an hour, which is the uſual velocity of rivers moderately rapid."

Amongſt the wonders of this metropolis may be reckoned the following. "Meux's porter caſk is 65½ feet in diameter, 25½ high, containing 20,000 barrels of porter, worth 30 ſhillings each. It coſt 10,000l. Luckombe."

In page 241 we learn that, "a man of war of 74 guns requires about 3,000 loads of timber, of 50 cubic feet each, worth, at 5l. a load, 15,000l. A tree contains about two loads, and 3,000 loads would cover 14 acres. The value of ſhipping in general is eſtimated at 8l. or 10l. a ton.

"It is ſaid that 180,000 pounds of hemp are required for the rigging of a firſt rate man of war."

As hints for the uſe of thoſe who are in the habit of employing optical inſtruments, we find that "the eye-piece of a teleſcope makes a good ſolar microſcope. Robiſon," p. 286, and that, "a caſk filled with ſand is one of the beſt ſupports for a teleſcope. Robiſon," p. 289.

For the purpoſe of chronological computations it may ſometimes be uſeful to know that,

"The Egyptians reckoned by years of 365 days: Hipparchus and Ptolemy employ the ſame method. In A. D. 940, the firſt day of the Egyptian year was the firſt of January; another Egyptian year began 31 December. In the new ſtile, 10 days were omitted in 1582; before this time, each century contained 36525 days. Robiſon." P. 439.

The following ſummary of the reſults of the operations of various philoſophers in this country, and in France, for the meaſurement of an arc of the meridian, and for other purpoſes of geographical ſurvey, is ſo clear and comprehenſive, that we are perſuaded our readers will peruſe it with pleaſure, as we have extracted it from different pages of Dr. Young's work.

"Roy's account of the meaſurement of a baſe on Hounſlow Heath. Ph. Tr. 1785. 385. A baſe from Hampton poor-houſe to Cranford bridge was meaſured as a foundation for the compariſon of the ſituations of London and Dover: the meaſurement was in a direction a little inclined to the horizon, but the reduction was only half an inch: the length was found 27404.7 feet by the glaſs rods. Roy on the mode of determining the relative ſituations of Greenwich and Paris. Ph. Tr. 1787. 188. Compariſon of the French obſervations. Propoſes a baſe of verification in Romney Marſh. Table of degrees in various directions,

tions, according to Bouguer's hypotheſis, 228; corrections, 465. Roy on the meridians of Greenwich and Paris. Ph. Tr. 1790. 111. The French committee conſiſted of Caſſini, Méchain, and Legendre. A baſe of verification of 28532.92 feet was meaſured in Romney Marſh with the ſteel chain: differing only 9 inches from the calculation of the triangles founded on the baſe in Hounſlow Heath: the chain appears to deſerve equal confidence with the glaſs rods: it was lengthened .023 inch in 100 feet by 6 weeks wear. The white lights were found the beſt objects for nocturnal obſervations. The meaſurements on the different ſides of the channel agreed within 7 feet in 39800. The longitude of Paris 2° 19′ 42″, or 9′ 18″.8 in time E. of Greenwich. Dalby on the longitudes of Dunkirk and Paris. Ph. Tr. 1791. 236. The correct longitude of Paris 2° 20′ 4″.9, according to Newton's ellipſis, or 9′ 20″.4 in time; according to another, dividing the errors, 9′ 19″.7. Maſkelyne, from aſtronomical obſervations, gives 9′ 20″. Account of a ſurvey by Williams, Mudge, and Dalby. Ph. Tr. 1795. 414. The baſe on Hounſlow Heath was meaſured again with a chain, and found 27404.3155 feet: the former meaſurement, with ſome corrections which had been omitted, 27404.0843; a mean between both 27404.2; the baſe in Romney Marſh corrected was found 28535⅔ f. agreeing thus with the baſe on Hounſlow Heath, and within an inch or two, with another of 36574.4 feet meaſured on Saliſbury plain. Williams, Mudge, and Dalby, on the continuation of the ſurvey. Ph. Tr. 1797. 432.—Mudge's continuation of the trigonometrical ſurvey. Ph. Tr. 1800. 539. Meaſurement of a baſe on Sedgmoor, of 27680 feet.—Mudge on the meaſurement of an arc from Dunnoſe to Clifton. Ph. Tr. 1803. 383. A new baſe of verification meaſured with the chain at the extreme point of the ſurvey.—The northern part of the arc, which, upon the ſuppoſition of the ellipticity of the terreſtrial ſpheriod, ought to be leſs curved than the ſouthern, and to exhibit the length of the degree greater in the ſame proportion, appeared from the obſervations to be more curved, the mean of the whole arc giving the degree 42 fathoms ſhorter than the arc between Dunnoſe and Arbury Hill. Major Mudge thinks it improbable that the error of obſervation can be one-tenth as great as this difference implies, and he conjectures that the plumb-line muſt have been deflected at Clifton as much as 8″ or 10″ ſouthwards, by the irregularity of the terreſtrial attraction.—Report from the committee of weights and meaſures, on the new meaſurement of the meridian. M. Inſt. II. 23. B. Soc. Phil. n. 28. Journ. Phys. XLIX. 98, 161. The error of the three angles of 90 of the triangles was between 1″ and 2″. The baſes were meaſured by rods of platina, their ends being placed near each other, and the diſtances meaſured by a micrometer. They alſo ſerved as parts of metalline thermometers, for correcting the errors of expanſion. The degrees were found to diminiſh

all

all the way from Dunkirk to Montjouy, in a diſtance of 9.673797 22°; but they decreaſed at firſt ſlowly, then more rapidly, and then ſlowly again."

For the length of the pendulum in inches, we have, "39+.215 (ſin. lat.) $^2_1$," and for the ellipticity of the earth $\frac{1}{315}$. P. 360—364.

"The radius of a ſphere equal to the earth is 6369374 inches. Laplace. That is, 6965800 yards; the diameter 7915.69 miles. Lalande ſays, 3268159 toiſes, that is 6966338 yards, which is the radius at $52\frac{1}{2}°$ latitude." P. 371.

A method of covering globes, ſuggeſted by Euler, is mentioned p. 375; "by 12 pentagons inſcribed in a circle having its radius .61961 *r*, with ſegments of circles, of which the radius is 3.4841 r."

With reſpect to the origin of the diviſions of thermometers we are informed, p. 386, that "Reaumur's degrees are thouſandths of the bulk of his diluted alcohol," and that "Deliſle's degrees are ten thouſandths of the bulk of the mercury, neglecting the expanſion of glaſs," and Fahrenheit's "nearly ten thouſandths, without this inaccuracy."—"Halley ſuggeſted mercurial thermometers; Fahrenheit introduced them." From Roy's account of Ramſden's pyrometer, Ph. Tr. 1785, 461, it appears that "the fixed parts were of caſt iron, and were kept at the freezing temperature: the object glaſs of the micrometer was fixed exactly over the ends of the expanding bars, moving with them, and ſhowing a difference of $\frac{1}{24000}$ of an inch. When the adjuſtment was perfect, the expanſion was found not to vary in different parts of the ſcale." P. 387.—"Achard's thermometer is of ſemi-tranſparent porcelain, filled with a compoſition of 2 parts biſmuth, 1 lead, and 1 tin, which melts at the heat of boiling water." P. 388. Hooke is ſaid to have "diſcovered the permanency of the temperature of boiling water, in 1684. Boyle on fixedneſs. Birch III. 144." P. 396.

In p. 400 we find an extenſive table of the elaſticity of ſteam at various temperatures, as expreſſed by a formula which Dr. Young has diſcovered, and as obſerved by different authors. The formula is $e=.1781\ (1+.006f)^7$; f being the temperature according to Fahrenheit's thermometer, and e the number of inches of mercury which the ſteam is capable of ſupporting. This ſimple and accurate expreſſion may be applied with conſiderable advantage in calculations reſpecting the effects of ſteam engines; and it affords a ſtriking contraſt to the complicated and troubleſome computation which Mr. Prony's formula requires. For "the management

ment of fire, and the economy of fuel," ſome uſeful information is extracted from Count Rumford's eſſay on the ſubject.

" One pound of pine wood burnt raiſed the temperature of 20.1 pounds of water 180 degrees: from Kirwan's compariſon, the ſame quantity of pit-coal would raiſe 36 pounds of water in the ſame degree, and a pound of charcoal 57.6 pounds. According to Lavoiſier, equal heats are produced by 403 pounds of coke, 600 of pit-coal, 600 of charcoal, and 1089 of oak-wood. In general, ſeven-eighths of the heat of the fuel employed are waſted."

A remarkable inſtance of the elevation of temperature which ſometimes occurs in the Eaſt Indies, and of the effect of evaporation in reducing it, is found in p. 453, extracted from the Aſiatic Mirror.

" An account of the heat at Cawnpore, from 7th April to 6th May, 1789. For 21 days, from 14th April to 6th May, the mean heat without doors, at 2 p. m. was 127°, the greateſt heat 18th April, 144°; the mean heat at night 93°: behind a tattee, or wet mat, the mean heat, at 2, was 79°, 48° lower than in the open air."

From a compariſon of the meteorological obſervations annually publiſhed by the Royal Society, Dr. Young infers, that the mean height of Deluc's hygrometer

" Was gradually increaſed 10° or more in three years, from 1794 to 1797, and that the ſame happened from 1800 to 1803, the inſtrument having been repaired, and a new ſlip probably inſerted. It would therefore be adviſeable that every hygrometer ſhould be annually ſubmitted to the teſts of extreme dryneſs and extreme moiſture, otherwiſe an allowance muſt be made for the expanſion probably produced by expoſure to the air, which appears to amount, in the beginning at leaſt, to three or four degrees annually. We may therefore call the mean height of the hygrometer in London 68°, or at moſt 70°, and not 79°."

Dr. Young has collected a variety of accounts of the annual fall of rain in different places. P. 477. He obſerves that,

" For rain and dew together, Dalton makes the mean for England and Wales 36 inches, amounting in a year to 28 cubic miles of water." Dalton ſays alſo, " that a foot of wet ſoil contains 7 inches of water, that is $\frac{7}{12}$, and thinks that the Thames carries off $\frac{1}{23}$ of the rain and dew that falls in England; other

other rivers 8 times as much, making together 13 inches, and leaving 23 for evaporation." P. 481.

A detached obſervation on thunder-ſtorms deſerves perhaps to be mentioned, rather for its ſingularity than for its probable foundation in fact: "Balitoro aſſerts, that lightning generally ſtrikes the S. E. ſide of a houſe, ſometimes the S. W. but never the north." P. 483.

A great number of references is collected on the ſubject of geology, but few analyſes of the eſſays quoted are attempted. From Kirwan's remarks on the declivities of mountains, it is obſerved, "that the direction of moſt mountains is from E. to to W. that the S. and S. E. ſides are ſteepeſt;" and the primitive forms are ſuppoſed to have been traced "by a current running from W. to E." and afterwards "modified by a current running from N. to S." P. 498.

We might eaſily have enlarged, to a much greater extent, our extracts from this curious and uſeful collection of miſcellaneous knowledge: but as we are diſpoſed to think that the firſt volume will be deemed by many ſomewhat too profoundly learned, for the purpoſe of being orally delivered to an audience, ſuch as that for which it was originally intended, we have been principally deſirous of ſhowing that the ſecond volume is extremely capable of affording both amuſement and advantage to the general reader, for whoſe uſe it ſeems at firſt ſight to have been leſs immediately calculated. We are aware that, in the mode of conducting our remarks, we have been guilty of ſome irregularity; as it would have been more natural to have comprehended in our former number all that related to the firſt volume, and to have devoted this part of our examination excluſively to the ſecond: but having conſidered Dr. Young's opinions on the ſubjects of light and heat, as forming the moſt important and prominent diſtinction between this and other ſyſtems of philoſophy, we were almoſt compelled to anticipate, for the explanation of thoſe opinions, the mention of ſome of the moſt ingenious and ſtriking papers of the preſent volume. On this account we were obliged to defer making any extract as a ſpecimen of the ſtyle and manner of the lectures themſelves; we ſhall therefore now preſent to our readers a part of one of thoſe hiſtorical lectures, in which Dr. Young, being at liberty to diveſt himſelf of the didactic method of a profeſſor, has ſhown, as we think, that he was equally capable of attaining the tone of ſimplicity and elegance, which is more particularly adapted to popular ſubjects.

" LECTURE XXX.

" ON THE HISTORY OF HYDRAULICS AND PNEUMATICS.

" Notwithſtanding a few obſervations and experiments made by Ariſtotle and his predeceſſors, the properties of fluids had ſcarcely been the ſubjects of much accurate inveſtigation before the time of Archimedes. The progreſs, which the ſcience of hydroſtatics in particular made under this eminent mathematician, does the higheſt honour to his genius and penetration. His treatiſe on floating bodies, although the theorems which it contains are not ſo general as they have been rendered ſince the late improvements in the methods of calculation, ſtill affords us inſtances of very ingenious determinations of the equilibrium of floating bodies of different forms, grounded on the true principles of the oppoſition of the general directions of the weight of the body and of the preſſure of the fluid; and in this manner he has ſhown in what caſes the equilibrium of conical and conoidal ſolids will be ſtable, and in what caſes unſtable. Archimedes was the inventor of the mode of meaſuring the bulk of a ſolid by immerſing it in a fluid: to us, indeed, there appears to have been little difficulty in the diſcovery, but the ancients thought otherwiſe. Vitruvius obſerves that this invention indicates a degree of ingenuity almoſt incredible. The philoſopher himſelf is ſaid to have valued it ſo highly, that when it firſt occurred to him, in a public bath, he haſtened home in an ecſtaſy, without recollecting to clothe himſelf, in order to apply it to the determination of the ſpecific gravity of Hiero's crown, and to the detection of the fraud of the maker, who had returned the crown equal in weight to the gold that was given him, but had adulterated it with ſilver, and imagined, that on account of the complicated form of the work, which rendered it almoſt impoſſible to determine its bulk by calculation, he muſt infallibly eſcape conviction. The hydrometer, which has ſometimes been attributed to Hypatia, a learned Greek lady of Conſtantinople, is mentioned by Fannius, an early writer on weights and meaſures, and is aſcribed by him to Archimedes.

" The forcing pump, or rather the fire-engine, was the invention of Cteſibius of Alexandria, the greateſt mechanic of antiquity after Archimedes. He is alſo ſaid to have invented the clepſydra, for the hydraulic meaſurement of time, and Philo informs us that he conſtructed an air-gun, for propelling a ſtone, or rather a ball, by means of air, previouſly condenſed by a ſyringe. The ball was not immediately expoſed to the action of the air, but was impelled by the longer end of a lever, while the air acted on the ſhorter. Cteſibius is ſaid to have been the ſon of a barber, and to have had his attention turned to mechanics and pneumatics, by being employed to fit a ſhutter, with a counterpoiſe ſliding in a wooden pipe, for his father's ſhop window.

" Hero

"Hero was a cotemporary, and a ſcholar of Cteſibius; he deſcribes, in his treatiſe on pneumatics, a number of very ingenious inventions; a few of which are calculated for utility, but the greater part for amuſement only; they are principally ſiphons variouſly concealed and combined, fountains, and water organs, beſides the ſyringe and the fire engine. The deſcription of this engine agrees preciſely with the conſtruction which is at this day the moſt uſual; it conſiſts of two barrels, diſcharging the water alternately into an air veſſel; and it appears from Vitruvius, that this was the original form in which Cteſibius invented the pump. Hero ſuppoſes the poſſibility of a vacuum in the intervals of the particles of bodies, obſerving that without it no body could be compreſſible; but he imagines that a vacuum cannot exiſt throughout a perceptible ſpace, and thence derives the principle of ſuction. The air contained in a given cavity may be rarified, he ſays, by ſucking out a part of it, and he deſcribes a cupping inſtrument, which approaches very nearly to the nature of an imperfect air pump. (Plate XXIV. Fig. 324.)

"After the time of Cteſibius and Hero, the ſcience of hydraulics made little further progreſs, until the revival of letters. The Romans had water mills in the time of Julius Cæſar, which are deſcribed by Vitruvius; and it appears that their aqueducts were well built, and their waterpipes well arranged. Pipes of lead were, however, leſs frequent than at preſent, from an apprehenſion of the poiſonous quality of that metal, which was not wholly without foundation. Some ſay that the ancients had no chimnies, but whatever may be the authorities, the opinion is extremely improbable." P. 352.

We now take our leave of this moſt laborious and valuable work, in our account of which we have wiſhed to abſtain, as much as poſſible, from deciding on its merit upon our own authority, and have endeavoured to lay before our readers ſuch an abſtract of its contents as will enable them to judge for themſelves.

ART. X. *A Bibliographical Dictionary, &c.*

(Continued from Vol. xxix. *p.* 548.*)*

SINCE our former article on this work, we have become more acquainted with its Editor, by meeting with a publication of his, which had in two editions eſcaped our notice.

It

ſt is a tranſlation of Fleury's excellent "Mœurs des Iſraelites *," with many notes and additions by the tranſlator; conveying a very favourable idea of his talents, acquirements, and diſpoſitions. We regret that it did not attract our notice at the time of its publication, which was ſome years back. Having made this juſt acknowledgment of the merits of this editor, we ſhall proceed, as we propoſed, in our view of his Dictionary.

We could have wiſhed to ſee, in its proper place, a notice of the following book. Vol. ii. p. 20.

BIDERMANNI (J. D.) Otia Literaria. 12mo. Lipſ. 1751. A curious little book in itſelf, and enriched by a preface from the pen of the celebrated Moſheim.

P. 24. BLARRORIVO. Qu. BLANCORIVO?

P. 25. "*Antonii Codri Urcei Operum Collectio*," &c. It is evident that this ſhould not have been entered under the name of BLANCHINI, the editor, as it here ſtands, but that of the author. It is, in fact, entered again under the name of CODRUS, (p. 254) with ſome differences, which ſhould be removed, by altering one or the other article. We have not been at the pains of examining which is right. We ſhall inſert the account of Alfred's Saxon Verſion of Boethius, publiſhed by Rawlinſon, and of the monarch himſelf.

"*An. Manl. Sever.* BOETHII Conſolationis Philoſophiæ, libri 5. Anglo-ſaxonice redditi ab *Alfredo*, inclyto Anglo-ſaxonum rege. Ad *apographum Junianum* expreſſos, edidit *Chriſtophorus Rawlinſon*, e Col. Reg. Oxoniæ, e theatro Sheldoniano, typis Junianis, ſumptibus Editoris, 1698, 8vo.—A curious and important work. The author of this verſion, *Alfred the Great*, was born at Wantage in Berkſhire, A. D. 849, and ſucceeded *Ethelred* his brother in the Engliſh throne, A. D. 871, and died in 900. He was, without exception, the greateſt, wiſeſt, moſt heroic, and moſt pious monarch, that has reigned ſince the Chriſtian æra. He was accuſtomed to divide the

* The title is, "The Manners of the ancient Iſraelites; containing an account of their peculiar Cuſtoms, Ceremonies, Laws, Polity, Religion, Sects, Arts, and Trades, Diviſion of Time, Wars, Captivities, &c. &c. In three Parts. Written originally in French by Claude Fleury, &c. With a ſhort Account of the ancient and modern Samaritans. The whole much enlarged from the principal Writers on Jewiſh Antiquities. By A. Clarke. The ſecond Edition, with many additions and improvements. 12mo. 398 pp. Baynes. 1805."

twenty-four hours into three equal parts: eight for religious exercises; eight for sleep, study, and refreshment; and eight for the concerns of government. It is said, that the public peace was so complete during his reign, that there was no instance of the property or person of any man being molested; and that a pair of gold bracelets, hung up on the public highway, remained untouched. Under God, Great Britain owes to this king, its *Navy*, *Trial by Jury*, and the *University of Oxford*: for which blessings may the inhabitants be duly grateful! He is author of several works, most of which still remain in *manuscript*. It would add to the honour of *that monarch*, who sits on the same throne, and most resembles him in social virtues, to order a complete edition of his works; and the university of Oxford should be forward to promote the fame of its *royal founder*, with whose honour its own is so intimately connected." P. 36.

BONIFACIUS *(Balthazar)*. His well-known work, the "*Historia Ludicra*," should not have been omitted. It is a quarto, and forms a very entertaining miscellany. 4to. Bruxellæ, 1656.—It is much like "Curiosities of Literature," and such compilations.

BRANDT *(Sebastian)*. His Æsop's Fables should have been noticed. The title is this, "Esopi appologi sive mythologi, cum quibusdam carminum et fabularum additionibus Sebastiani Brant." This in the front of the first leaf; at the back of it is the figure of Æsop, in a wood-cut. It is dedicated to Adelber of Rapperg, dean of Basil, folio, at Basil, 1501, with other cuts. See Panzer, vol. vi. &c.

BRUCKERI *(Jacobi)*. Historia Philosophiæ. The useful abridgement of this work, by the author, in one volume 8vo. should have been mentioned.

BULLENGER *(Julius, Cæsar)*. The absence of this learned man's name is rather extraordinary. His tract "De Triumphis," Par. 1601, and many other works, are well known, and justly valued.

BUNELLI *(Petri)*. The exact title of this rare and elegant volume would have been more satisfactory. "Petri Bunelli, Galli, præceptoris, et Pauli Manutii, Itali, discipuli, Epistolæ Ciceroniano stylo scriptæ. Aliorum Gallorum pariter, et Italorum Epistolæ, eodem stylo scriptæ."

BURI *(Richardus de)*. In the quotation from this author in praise of books, when it is said, after Mr. J. P. Andrewes, that Cicero himself might have owned it, an exception should have been made as to the Latinity, which is barbarous; the sentiment is certainly something like Cicero's famous praise of Letters. "Hi sunt magistri, qui nos in-

struunt

ſtruunt ſine virgis et ferula, ſine verbis et colera, ſine pane et pecunia. Si accedis non dormiunt; ſi inquiris non ſe abſcondunt; non remurmurant ſi oberres; cachinnos neſciunt ſi ignores."

CALPHURNIUS, or rather T. CALPURNIUS* *Siculus*. It ſhould have been mentioned that his Eclogues are alſo printed in Wernſdorf's "Poetæ Latini Minores," vol. ii. becauſe that is now the beſt edition of them. That Editor ſtrenuouſly argues, that the whole eleven Eclogues are the work of Calpurnius; though moſt publiſhers, for two centuries paſt, have given the four laſt of them to Nemeſian. His arguments are well worthy of attention, and to us indeed appear concluſive.

CAMERO *(Johannes)*, or John Cameron, a Scotchman, whoſe remarks on the New Teſtament were publiſhed by Ludovicus Capellus, 4to. Genev. 1632, under the title of *Myrothecium Evangelicum*; with a life and very high encomium of the author, who lived the chief part of his life abroad, and died at Montauban in 1625, about the age of forty-ſix. He was a native of Glaſgow; L. Capellus has added a *Spicilegium* of his own, and two *Diatribæ*.

CAMPOLONGO *(Emmanuelis)*, *Sepulchretum amicabile*. This work was publiſhed at Naples in 1781, in two thin volumes quarto, and contains nineteen centuries of Epitaphs on perſons known to him; a large part of whom were living at the time. The following year was publiſhed, at the ſame place, a book which ſeems to be intended merely as a ridicule of this, entitled, "Litholexicon intentatum Emmanuelis Campolongo Neapolitani, Regali inſcriptionum politiorumque Literarum Pariſinæ Academiæ nuncupatum obſequentiſſime. Neap. 1782. Ex typographia Simoniana Publica auctoritate."—The good man, Campolongo, had the affectation, when he uſed an uncommon word or form in his Sepulchretum, to put (ſic) before it, to ſhow probably that it was ſo intended by him, and not an error of the preſs. The burleſque Lexicon contains a collection of the ſtrangeſt words that can be imagined, with affected authorities for them; apparently intended merely to burleſque his work. The preface, the index of MSS. and every other part, have a ſtrong tincture of ridicule. The title-page and the pri-

* "Calpurnii, qui vitioſè a quibuſdam Calphurnius ſcribitur, ætas nullo quidem veterum teſtimonio ſatis certò declaratur." *Wernſdorf* in Præf. de Auctore, &c.

vilegia are exact parodies of thoſe which appear in the *Sepulchretum*. It is a very whimſical book, and meeting with it originally before we had ſeen the real work of Campolongo, we were much puzzled to gueſs what could be intended by it. A quarto of nearly 200 pages would be an expenſive joke in England.

CASIMIR. The beſt edition of this modern poet's works is here omitted. It is "Caſimiri Sarbievii Carmina." 8vo. Argentor. 1803.

CHALONER *(Sir Thomas)*. A quarto volume of Latin Poems, by this eminent man, was publiſhed ſoon after his death, under the direction of Cecil Lord Burghley, who alſo prefixed a copy of verſes, in praiſe of his friend. They begin thus:

"Quæ nobis viridi concordia cœpta juventa,
Regia cum primùm juvenes conjungeret aula,
Quæ ſociæ curæ, moles quid publica poſcat,
Dum tua cura foris legati munera geſſit,
Et mea cura domi vigilaret ad ardua regni:
Ut recolam ſemper memori te mente ſepultum
Sunt juſtæ cauſæ, ſunt magni ponderis inſtar."

The book is entitled "De Rep. Anglorum inſtauranda, Libri 10. Authore Thoma Chalonero Equite, Anglo," &c. Lond: 1579.—Beſides the principal poem, there is a panegyric on Henry VIII. and miſcellaneous verſes, being chiefly encomiums on the moſt illuſtrious men of his time. A wood-cut of Sir Thomas is at the back of the title-page.

CICERO, under the head of the Aldine Cicero, is given in this work the dedication to the *Timæus*, which is remarkable for being addreſſed by Manucci to that celebrated perſonage *James Crichton*, called *the Admirable*. We here inſert it, both as relating to ſo eminent a perſon, and as an admirable ſpecimen of Latinity.

"MEMORIÆ JACOBI CRITONI.

"Vel mortuum enim te laudari par eſt, JACOBE CRITONI, quem importuna mors nobis abripuit. Quis enim te vivum non admiratus eſt? Quis mortuum non luget? Ego quidem te vivo maximum judicii mei fructum capiebam: mortuo, doloris modum non invenio. Vixiſſes, CRITONI, vixiſſes; neque unquam te Virgilii patria vidiſſet. Fato enim quodam, nobis miſero, contigit, ut quæ ipſi ortum dedit, ſuperiore anno, (cum nondum xxii. ætatis annum expleſſes, gloriæque ſatis, nobis minimum vixiſſes,) tibi vi vitam eriperet. Semper ego tui memoriam colam: ſem-

per

per tua imago ante oculos obverſabitur: ſemper idem mihi eris; qui idem ſemper eris bonis omnibus. Faxit Deus ut cœleſtia omnia tibi felicia contingant; qui cœleſtia vivens ſemper adamaris, et in eorum contemplatione totus verſatus es. O diem funeſtum V. Non Quinct. Hæc ad te, ex hoc infelici ad illud cœleſte domicilium, bona omnia precans, ſcribo.—Venetiis, IV. Non. Nov. M,D,XXCIII.

Qui te vivum coluit, mortuumque obſervat,
Aldus Manuccius, P. F. A. N."

"Grief has here abſorbed the flattery of Manucci, and his dedication is exquiſitely pathetic." P. 189.

See a further account of him, vol. iii. p. 70.

The account of the editions of Cicero's various writings extends here from page 187 to 235; and is well executed. An awkward word, *illiterature*, occurs at p. 195.

CLAUDIANUS MAMERTUS. This article begins with a ſtrange overſight. He is ſaid to have been contemporary with the poet Claudian above-mentioned (who was of the fourth century): and immediately after, that he publiſhed a piece againſt Fauſtus, in 1612, &c. It ſhould have been "he wrote a piece againſt Fauſtus, which has been twice printed in modern times, at Hainau 1612, and Zwickau 1655." He was however, as well as his brother Mamert, Biſhop of Vienne, rather later than Claudian the poet, as they lived chiefly in the fifth century, and the poet in the fourth.

CLENARDUS (*Nicolas*). The Greek Grammar of this author long enjoyed great celebrity, and has been frequently printed. It ought ſurely to have been mentioned. One edition is now before us. "N. Clenardi Inſtitutiones ac Meditationes in Græcam Lingam. Cum Scholiis et Praxi P. Anteſignani Rapiſſagnenſis. Cum Indicibus rerum et verborum. Omnia a Frid. Sylburgio, Heſſo, recognita," &c. 4to. Hanoviæ. 1617. *Other* tracts, by Clenard, are with it.

The author, or editor of the Dictionary, is much miſtaken in his deſcription of the Italian *Macaroni*, which, he ſays, is "a *cake* made of *flour*, *eggs*, *cheeſe*, *almonds*, and *ſugar*, moiſtened with *roſe-water*." P. 252. Italian Macaroni is ſo well known in this country, that little need be ſaid to contradict this deſcription. The compoſition is ſimply a paſte made of the flour of wheat or millet, and it is dreſſed in various ways, according to the fancy of the eater: uſually ſtewed, and made ſavoury with cheeſe.

COLUMNA (*Franciſco*) *Poliphili Hypnerotomachia*; the original Edition of this was in Italian. See the French Dictionnarie Bibliographique.

CUMBERLAND *De Legibus Naturæ*. This learned work is moſt known in its tranſlations; but it is not much known that there are two Engliſh tranſlations of it. That of John Maxwell, Prebendary of Conner, &c. was publiſhed in 1727, 4to. and is in moſt libraries. But it was alſo tranſlated by John Towers, D. D. Prebendary of Patrick's, &c. with copious notes. This tranſlation was publiſhed at Dublin in 1750, 4to but the author does not, either in his dedication or preface, mention his predeceſſor. It is followed by an Appendix, containing the lives of Bacon, Cumberland, Hooke, *Harvey*, *Willis*, *Boyle*, Hobbes, *Newton*, *Temple*, *Locke*; of which thoſe in italics are by Dr. Birch. This tranſlation is leſs common than Maxwell's; and, we believe, but little known. A much more celebrated Verſion is that of Barbeyrac, in French, with very valuable notes. 4to. 1744.

CATO (*Dionyſius*). Some additional notices reſpecting the Editions, appear in vol. iii. p. 80; but we have one before us, which is not noticed either here or in vol. ii. p. 145—6. The title is this, "Dionyſii Catonis Diſticha de Moribus ad Filium. Præter ſedulam Variantis Lectionis per omnia conlationem, lectiſſimis etiam adornata floſculis poeticis, una cum ſingulis adpoſita Diſtichis, binorum quoque verſuum, idiomatum vero diverſorum interpretatione quincuplice," &c. 8vo, Amſtelod, 1759. There is alſo, an "Hiſtoria Critica Catoniana," extending to 640 pages. The Verſions are *Greek*, by Scaliger; *German*, by Opitius; *Engliſh*, *Dutch*, and *French*, anonymous. The Editor ſays, he was alſo promiſed an Italian Verſion, by an Abbé in the Roman court, but did not obtain it. There is an engraved frontiſpiece to each book. The Engliſh Epigrams are ſometimes bad enough: as,

"Ep. 3. Think it a Virtue chief to ſpeak in ſeaſon;
He's next to God, that can hold's Tongue with reaſon."

"Ep. 4. Scorn to thyſelf by thwarting croſs to be
Who falls out with himſelf, with none can 'gree,"

Many, however, are tolerably well executed. The Flores Poetici, mentioned in the title, are parallel paſſages from Latin Poets, ancient and modern; and among the latter many

many are quoted who are little known in England *. In the ſecond part we have the addition of the Greek Verſions of Maximus Planudes, and Latin and French Tetraſtics. The truth is, that both in the firſt volume and the ſecond, Cato is dreadfully overwhelmed by the Dutch redundancy of the illuſtrations.

There is an Edition by Arntzenius Traj. ad Rhen. 1754. 12mo. which contains four different Greek Verſions of each Diſtich; namely, thoſe of Matth. Zuber and Jo. Mylius, in addition to Planudes and Scaliger, and frequently Scaliger has given two Verſions of the ſame Diſtich. It is curious enough, after all, that ſo much pains ſhould have been taken with compoſitions which cannot be called claſſical; but for a long period they were the initiatory taſks of learners in Latin, which ſeems to have given them more celebrity than they deſerve as compoſitions, though their ſentiments are in general good and uſeful. In expatiating thus upon any article, we do not mean to ſay that ſo much could have been admitted into Mr. Clarke's dictionary; but we take the opportunity, thus afforded, to introduce what ſeems to us curious or intereſting.

We ſhall not altogether loſe ſight of this uſeful Dictionary, till we ſhall have continued our remarks through all the volumes. They may ſerve, with other contributions, to improve the ſtate of future editions, which, we doubt not, will be many.

(To be continued.)

ART. XI. *The Life of Thuanus; with ſome Account of his Writings, and a Tranſlation of the Preface to his Hiſtory. By the Rev. J. Collinſon, M. A. of Queen's College, Oxford.* 8vo. pp. 467. Longman and Co. 1807.

THUANUS is the hiſtorian of a very important period. Thoſe civil wars, which raged in France during the

---

* One of theſe, *Stabius Auſtriacus*, ſhows that the queſtion which was of late years diſcuſſed here about the quantity of *Academia*, was then rightly aſcertained in Germany.

"Flexibus ex illis quæris qui evadere poſſit?
Silva Academiæ quem fovet ille poteſt." P. 69.

The Epigram of *Laurea* in Pliny 31. 2. ought always to have been known enough to prevent the doubt.

latter part of the ſixteenth century, are amply and impartially related in his work, and form its moſt intereſting feature. His character has been very highly eſtimated by very different and very able judges; by Mezerai, Voltaire, Dr. Knox, Lord Carteret, Dr. Johnſon, and Mr. Pitt. Of theſe teſtimonies, Mr. Collinſon has given a ſelection in his preface.

The preſent publication contains the life of the author, compiled from his own memoirs; a ſhort outline of the hiſtory, and a tranſlation of the dedication, addreſſed to Henry the Fourth, which precedes it.—Some parts of the life, which contain letters or animadverſions upon unimportant matters, might as well have been omitted. The outline of the hiſtory is chiefly confined to a deſcription of the leading characters of the time; and we think that ſome good ſtatiſtical accounts might have been drawn from the volumes of Thuanus, reſpecting the then population of France, its revenues, and the relations of its foreign and domeſtic policy. Such details, if judiciouſly compared with the preſent ſtate of the country, would form an intereſting and uſeful treatiſe.

DE THOU is a character of whom moſt perſons have heard, but with whom few are acquainted. He was the friend and confidential miniſter of Henry the Great, of France, and proved himſelf fully equal to the arduous taſk of compoſing a hiſtory of his own times. Fortunate it is for the world, when, during periods ennobled by great events, a contemporary hiſtorian is found capable of diveſting himſelf of prejudice and paſſion.

We here ſubjoin ſome ſpecimens of the work, which begins thus:

"The chief materials," Mr. Collinſon ſays, "of the ſubſequent life, and the paſſages with inverted commas in particular, are taken from the Latin memoirs of Thuanus.—The work was firſt publiſhed after the author's deceaſe, with ſome immaterial additions, by his friends and executors, Regaltius and Du Puy."

It was at firſt intended that Thuanus ſhould embrace the eccleſiaſtical profeſſion. At the age of twenty-five he received his firſt public honour, and was choſen Counſellor of the *Eccleſiaſtical Order* in Parliament: and though his leaving the Church had for ſome time been under conſideration, it did not take place till three years after the death of his father, which happened when he was twenty-nine years of age. His firſt ſtep was to accept the ſituation of Maſter

of

of the Requeſts, which it was the cuſtom to grant indiſcriminately to clergymen and laymen. About this time he wrote a poetical paraphraſe of the book of Job, in Latin verſe. We cannot help here remarking, that we are rather ſurpriſed Mr. Collinſon did not give us ſpecimens of ſome of theſe verſes in preference to ſome others, as theſe are undoubtedly his beſt. A faithful biographer, however, might be as averſe to ſelect the beſt as the worſt productions of his hero; preferring hiſtorical detail, and purſuing a middle courſe between both, in the line of truth. At the age of thirty-four he was abſolved by the Eccleſiaſtical Court, from his engagements not to marry; and thus ends his connection with the Church. After this we find him continually engaged in offices of great truſt and honour, as a ſtateſman; and, like moſt other ſtateſmen, fluctuating between the good and bad opinion of the public. Sometimes even in danger of loſing his life; and at others the very idol of thoſe who were before his enemies. He enjoyed for many years the ſituation of Preſident of the Parliament, a ſituation which had previouſly been held by his grandfather, father, and uncle.

In the year 1589 the unfortunate Henry the Third was aſſaſſinated, and the King of Navarre, afterwards Henry the Fourth, was raiſed to the throne. Thuanus took an early opportunity of preſenting himſelf to the new king, who received him in the kindeſt manner. We find him from thenceforth concerned, in one way or other, with public affairs, till within a few years of his death, which happened in the year 1617, when he was ſixty-four years of age.

The following paſſage, in a letter from our learned hiſtorian, Camden, to Thuanus, will be found intereſting, as it throws ſome light on the character of Mary, Queen of Scots.

"In the tranſactions of the year 1566 you muſt proceed cautiouſly, with regard to the Lords Murray and Hamilton, the Queen, the King, and the partizans of different ſides: a middle courſe will be the ſafeſt. James, Earl of Murray, natural brother to Queen Mary, and Hamilton, Duke of Chatellerault, ſeparately aſpired to the throne; the latter by hereditary right, for his grandmother was daughter of King James the Second. Murray, of a lofty ſpirit, imagined ſome ſolemnization of marriage between his father and mother, and hoped to ſupply the defect of his birth, by a ſpecious pretext of attachment to the Reformed Religion, by his perſonal merit, and the ſtrength of his party. Each, when the Queen returned to Scotland from France, wiſhed her already in heaven; each, inflamed by his

own

own particular ambition and hope of ſucceſs, officiouſly raiſed obſtacles to her marrying again. Murray exerted himſelf the moſt: by his artifices he paved the way for Mary's abdication and exile, making uſe of the aſſiſtance of Buchanan, (the "*arch-bellows*, which excited the flame of rebellion," as our king ſometimes calls him;) who, attacking the Queen with infamous libels, faſtened upon her character many falſe aſperſions: ſo that, whatever credit he may generally deſerve, you muſt not lightly believe what he relates in regard to the Queen and her natural brother. Mary, full of youth and vivacity, unuſed to govern, freely indulged in the enjoyment of her proſperity: the King likewiſe, young and inexperienced, credulous, lighter than a feather or a leaf, was neither capable of judging well for himſelf, nor of adopting wiſe advice; and the ſecrets of ſtate were a burden to him. Hence he loſt the Queen's affections; the factious laid ſnares for him, and finally ſucceeded in taking his life. Elizabeth, our queen, was a ſpectatreſs of theſe ſcenes, and often commiſerated the Queen of Scotland; but leſs than ſhe would otherwiſe have done, on account of her having uſurped the title and arms of England; and becauſe the Romaniſts amongſt us had placed all their dependence upon her. I can only hint at this account of the matter, which men of prudence and moderation here believe to be the leaſt removed from truth; you muſt uſe your own judgment and your own pen."

There will be found a moſt curious and intereſting letter from Thuanus to the Preſident Jeannin, containing a ſort of epitome of his life. This letter gives a moſt lively and undiſguiſed picture of his feelings and opinions. At the end of our author's book will alſo be found a correct tranſlation of the celebrated Preface of Thuanus's hiſtory, addreſſed by him to Henry the Fourth. This preface has generally been conſidered as one of the fineſt ſpecimens of the kind, extant. But not to extend this article too far: when we conſider the importance of the period in which Thuanus lived, and his great and acknowledged impartiality, we cannot but recommend this work to the attention of our readers, as containing much valuable and entertaining information.

ART. XII. *A practical Treatiſe on various Diſeaſes of the Abdominal Viſcera. By Chriſtopher Robert Pemberton, M.D. F.R.S. &c. &c.* 8vo. 197 pp. Nichol. 1806.

THERE is perhaps no ſubject more difficult to write well upon than medicine. Subſtantial proofs are never eaſily found, and ſo much conjectural reaſoning has been exhauſted upon diſeaſes, that not only new truths, but new errors can hardly be diſcovered. Very little novelty is therefore to be expected in any medical publication. We however had the pleaſure to find, that the work now under conſideration contains obſervations peculiar to the author; that conſiderable pains had been taken to diſcriminate ſimilar diſtempers; and that the practice was generally ſuch as is ſanctioned by the beſt authorities. To beſtow praiſe is always moſt agreeable to us; but our duty to the public requires us to ſcrutinize attentively the work of ſo eminent a phyſician; in doing which, we are under the neceſſity of pointing out what appears to us defects, which is done with reluctance.

In this Eſſay, no ſyſtematic arrangement is followed; but a certain number of the diſeaſes of the contents of the abdomen, are treated of in ſucceſſion. The author aſſerts, that the deſcriptions were taken at the bedſide of the patient; and we think we could have diſcovered this, independent of the aſſertion; for inſtead of giving the diſtinguiſhing characteriſtics of each malady, he uſually enumerates the ſymptoms, with ſuch minute peculiarities, as only occur in certain individuals. For example, the author ſtates that at the beginning of acute inflammation of the Peritonæum, "the pulſe is at leaſt one hundred in a minute." That in the courſe of about twenty-four hours "the pulſe riſes to a hundred and twenty, or a hundred and thirty, in a minute." Now a moderate portion of practice convinces us, that the variations of the pulſe far exceed the limits here laid down. We venture to aſſert, that very early in the diſeaſe, in ſome inſtances, the pulſe is not much leſs than two hundred in a minute: and that in other caſes the diſeaſe has advanced to a dangerous height with little increaſe of the rapidity of the circulation.

The ſame ſpecies of objection applies often to the methods of cure: for preſcriptions are recommended, with doſes particularizing the number of drops and grains, which, we are perſuaded, were well adapted to the caſes for which they were ordered, but which can rarely apply to others.

Peritonitis

Peritonitis is the diſeaſe firſt treated of, which is divided into the acute and chronic. The deſcription of the latter particularly intereſted us, as it has been little taken notice of by others. It is an inſidious diſtemper of a dangerous nature, and may uſually be detected by the ſymptoms related. The deſcription of both the acute and chronic ſpecies, fully illuſtrates our former remark; they ought only to be conſidered as extreme caſes, for there are a thouſand ſhades where the pulſe, as well as the other ſymptoms, mark intermediate degrees.

Inflammation of the liver is alſo divided into acute and chronic. In the treatment of the firſt, bleeding is chiefly relied upon: and Dr. Pemberton inſiſts much, as has been done by others, on the neceſſity of extracting the blood ſuddenly. He ſeems not to be quite aware that this is often not in the ſurgeon's power. For even when a large opening is made, the flowing of the blood depends upon the ſize of the vein, the velocity of the circulation, and even upon the ſtate of the patient's mind: and we own we have great doubts of the importance of this matter. Neither from theory nor practice does it appear to us of conſequence whether a pint of blood be evacuated in five minutes or in ten. When it flows out rapidly, fainting is apt to occur, and to hinder the extraction of the full quantity. If fainting is uſeful, which we have never perceived, the beſt ſurgeons are in a great error, who adopt every precaution to prevent it. To eſtabliſh his opinion, the author ſays,

"I can ſuppoſe a caſe of Peripneumony, where a patient ſhall have juſt general ſtrength enough to carry on reſpiration by the aſſiſtance of the voluntary muſcles, and that eight ounces of blood ſhall be taken from a very ſmall orifice, by which the change will be ſo gradual, in conſequence of the time required for the blood to flow, that no alteration whatever will be made in the diſeaſe, but yet the general ſtrength ſhall be ſo diminiſhed, that death will enſue: on the other hand, had the ſame quantity of blood been taken by a large orifice, that *then* the diſeaſe would have felt the remedy, and reſpiration would have gone on with leſs exertion of the remaining general ſtrength, in conſequence of the lungs being relieved by this ſudden depletion." P. 28.

This hypothetical caſe ſeems to us moſt improbable. But to eſtabliſh a point of practice, we prefer caſes extracted from the chambers of the ſick, rather than from the phyſician's fancy.

The exhibition of mercurial ointment in hepatitis is deprecated until there is "an abatement in the pain and febrile ſymptoms."

ſymptoms." The reaſon aſſigned is, that the "effect would doubtleſs be to increaſe the action of the arterial ſyſtem, which is already too much quickened." The motive for delaying mercury proceeds then from conviction, and not from obſervation. Indeed when there is a ſtrong impreſſion of the likelihood of miſchief from a medicine, a phyſician of good moral character could not make a trial. Mercury, however, has been exhibited in the earlieſt ſtages, eſpecially in the Eaſt Indies, and was thought to be of the utmoſt utility.

In the chronic ſtage, the Dandelion is ſtrongly recommended. Boerhave and Berguis had a high opinion of this plant in liver caſes, and in viſceral obſtructions; Zimmerman preſcribed it to Frederick the Great. Till of late we believe it was never much employed in this country, and it will require a little time to aſcertain whether it merits its reputation.

Jaundice, and the paſſing of *Gall-ſtones*, is next conſidered The author imagines, that gall-ſtones are propelled ſolely by the current of bile. He ſays,

"If the calculus had been propelled by any contractile power of the duct exerted upon the ſtone itſelf, we ought to find the duct contracted behind the ſtone, but this is contrary to the fact, as it is repreſented in the plate."

The plate here mentioned is an accurate repreſentation of the gall-bladder and biliary ducts, with a calculus plugging up the ductus communis choledochus. We have examined this plate with ſcrupulous attention, and our eyes convince us that the duct is contracted behind the ſtone. What we ſuppoſe has occaſioned the doctor's miſtake is, that he expected that the duct ſhould be contracted to its natural ſize, or ſmaller. But this is certainly not the fact; the calculus is of a large ſize, and of courſe diſtends the duct proportionally. That portion of the duct which is behind the ſtone is turgid with bile, yet it is ſmaller than that which contains the calculus, and through which the calculus muſt have paſſed; a convincing proof that the duct has exerted a contractile power. To illuſtrate his opinion, Dr. Pemberton ſtates,

"The mode by which a Gall-ſtone paſſes ſeems analogous in its effect, though not exactly in the peculiar proceſs to the mode by which a fœtus is enabled to paſs from the uterus."

We cannot help thinking, that this caſe, if the analogy is admitted, is, like the engraving, a ſtrong proof of the reverſe poſition:

poſition: for unqueſtionably the fœtus is propelled by muſcular contraction.

Upon the obſcure ſubjects of the diſeaſes of the *Pancreas and Spleen*, we received as much ſatisfaction as we could expect. On the paſſing of *Calculi through the ureters*, the author naturally holds the ſame opinion as of Gall-ſtones.

Diſeaſes of the Stomach is an important chapter. Dr. P. adopts and enlarges upon a notion of Dr. Rollo's, that pyroſis has a great affinity with diabetes. We were not much impreſſed with the proofs of this; but it is aſſerted, that the beſt mode of treating both theſe complaints is the ſame. The medicines chiefly preſcribed are bark, kina, opium, and alum: and the diet is principally animal food. Dr. P. adds, abſtinence from fermented drinks; but we ſuſpect this to have been done inadvertently. For at the beginning of his obſervations on pyroſis, he ſays,

"I muſt remark, moreover, in oder to ſhew how unfounded the opinion is reſpecting the uſe of ſpirituous liquors, that the women in the north of Ireland are remarkably temperate in their own country; and again, that the ſame order of women when they are tranſplanted to this, and contract the pernicious habit of drinking ſpirits, are free from the complaint." P. 101.

In *Cholera Morbus* dilution is recommended, and a ſolution of Magneſia Vitriolata, with a few drops of Laudanum. We have a ſtrong prepoſſeſſion againſt purgatives in this diſeaſe. Dr. Cullen ſays, that "all evacuant medicines are not only ſuperfluous, but commonly hurtful."

Almoſt the only remedy recommended by Dr. Pemberton for *Dyſentery*, is ſtrong purges. But we own we are ſtill perſuaded, that ipecacuanha and opium are moſt uſeful medicines in this diſtemper. Included under the title Colica Pictonum, Dr. P. places the paralyſis of the hands and arms, cauſed by lead. We had great pleaſure in learning, that a caſe of this kind was cured by ſupporting the dangling hand with a long ſplint, which reached from the point of the fingers to the elbow. We ſincerely wiſh that this invention may benefit many who are affected in a ſimilar manner.

Febris infantum remittens. This fever is conceived by the author to be ſymptomatic, and that the primary diſeaſe is a derangement of the inteſtines. We confeſs we do not ſee ſufficient grounds for this opinion: we are inclined to think that the eſſence of fever in men and in children is the ſame; and that the derangement of the bowels in both is an effect, and not a cauſe. Particular care is moſt judiciouſly taken to diſtinguiſh this malady from Hydrocephalus: but in the

treatment we ſuſpect, that the author is a little too much influenced by his theory.

Enteritis is very accurately deſcribed, and clearly diſcriminated from the Colic. Copious bleedings and ſtrong purges are the remedies inſiſted upon, which is alſo the uſual practice. But is it not ſingular, that throwing an inflamed part into violent action, which exhibiting a purgative in Enteritis muſt do, ſhould diminiſh the inflammation?

Inflammation of the Mucous Membrane of the Inteſtines. This diſeaſe, we think, is included under the title Dyſentery. The ſymptoms and treatment are the ſame; and by two quotations we ſhall ſhow, that the termination of both in bad caſes are undiſtinguiſhable. When treating of Dyſentery, Dr. P. ſays,

"If, moreover, the diſcharge ſhould be unuſually offenſive and curdled, there will be reaſon to ſuſpect that ulceration has taken place in the large inteſtines."

This is a very juſt concluſion, and when deſcribing the Inflammation of the mucous membrane of the inteſtines, he adds:

"If the evacuations are particularly offenſive, and appear curdled, with here and there ſpecks of blood; and eſpecially if theſe continue for any length of time, there will be good reaſon to apprehend, that the inflammation has terminated in ulceration."

The diſeaſe of the Meſenteric Glands, which is ſo fatal to children, terminates the volume. The deſcription is ample, and the medicines adviſed are agreeable to the moſt approved modern practice. But we cannot paſs unnoticed the diet. Dr. P. conſiders this malady, and we believe with juſtice, as a ſcrofulous affection; yet he recommends, both to cure the diſeaſe when it has taken place, and to prevent its occurrence, when only a diſpoſition towards it is ſuſpected, that a milk and farinaceous diet ſhould chiefly be employed, and that all fermented liquors ſhould be prohibited. This is the antiphlogiſtic plan ſo much extolled at the middle of the laſt century. But later obſervations convince us, that Scrofula is beſt combated by a more generous regimen.

The ſtyle of this work is perſpicuous and unaffected; and the eſteem we entertain for the author makes us wiſh that it was cleared of ſome negligences which probably the hurry of buſineſs has occaſioned.

We ſhall mention two inſtances. In page 8, a receipt is given

given for draughts of Oil of Almonds and Laudanum, after which is added, "Or if *the oil* is offenſive to the ſtomach, the following draught may be ſubſtituted;" then follows a preſcription for opening draughts with ſalts. We were at firſt confounded with a ſubſtitution of ſo oppoſite a nature; but upon conſidering the ſenſe, and not the grammar, of the paſſage, it was clear that Caſtor oil was meant.

In page 88, there is this expreſſion, "the venæſection may be again repeated." This phraſe, and a few more, require correction.

ART. XIII. *Letters on the Intellectual and Moral Character of Women. On the Station for which they are deſtined; on the Characters they are qualified to ſuſtain; and on the Duties they are required to diſcharge, both in private and ſocial Life. Addreſſed to the Ladies of Great Britain. By the Author of* "An Eſſay on Original Genius," *and of* "The Hiſtory of Rhedi, the Hermit of Mount Ararat." 8vo. 306 pp. Longman, &c. 1807.

THIS is a work to which we willingly allow the merit of good tendency, but to which truth will not permit us to attribute more. The ſituation of the author, Mr. Duff, whom we underſtand to be a country clergyman in the north of Scotland, has afforded him but few opportunities of "catching the manners living as they riſe;" and a book on the character of women, made from other books, or from abſtract ſpeculations on human nature, cannot be very intereſting.

In the ſixteen firſt letters the author diſcuſſes philoſophically the intellectual and moral character of the ladies; but his philoſophy, which is never meant to be profound, does not always appear to be juſt. On what principle of the ſcience of human nature he, who has read or even heard of the works of Mrs. Radcliffe, can contend that the *delicate organization* of the female form is "obſtructive of the talent of inventing and exhibiting ſupernatural characters, with their proper inſignia and attributes," we cannot conceive; nor is it eaſily to be conceived, how the man, who muſt have heard of the writings of the late Mrs. Wollſtonecraft, and Helen Maria Williams, not to ſay Mrs. Behn, and other females of a former age, ſhould "not have heard that liber-

tine ſentiments and principles have been adopted and propagated by the fair ſex!" We are likewiſe ſurpriſed that Mr. Duff ſhould ſuppoſe (p. 46) that impiety and profligacy, rapacity and venality, corruption and falſhood, chicanery and fraud, are vices little known among that ſex. Did he never hear of female profanation of the Lord's day, or of that numerous claſs of ladies who, in this metropolis, devote great part of their time to the buſineſs of the gaming table? The character which he gives (p. 93) of the Spaniſh ladies is extremely erroneous, if there be any truth in Baretti and other travellers of good credit; while the encomium paſſed (p. 94) on the power poſſeſſed by the generality of women in France of rendering themſelves peculiarly agreeable, is ridiculous in the preſent age. The author indeed, by way of apology for ſuch a blunder, informs us in a note that his letters were *written* before the revolution in 1789, but as they were not *publiſhed* before 1807, the apology cannot be admitted.

Our author next delineates the foibles and faults too general in the female character; but in this delineation the reader will be diſappointed if he expect any thing which may not be found in other books, except the tales by which the moral or prudential leſſons are illuſtrated or enforced. Of theſe ſome are well conceived, and well told—eſpecially the hiſtory of Miſs Emelia Somerville; but Mr. Duff, when he calls in the aid of philoſophy, ſeldom fails to write in a manner equally unworthy of himſelf and of his ſubject. Nothing ſurely can be more trifling, or indeed more abſurd, than the following paſſage:

"To what then, it will be aſked, is the propenſity to ſcandal, ſo frequently obſervable in your ſex, to be attributed? I am of opinion, that we may, for the moſt part, very juſtly attribute this propenſity to that inclination to talkativeneſs, which Smellie, in his Philoſophy of Natural Hiſtory, conſiders as characteriſtical of your ſex. 'Women, ſays he, ſpeak much; they ought to ſpeak much; nature compels them to ſpeak much.' It muſt, indeed, be acknowledged, that they are under no invincible neceſſity of ſpeaking evil of one another; but if, as he aſſerts, they are compelled by nature and neceſſity to ſpeak, we cannot wonder, that when the converſation happens to flag, they ſhould, in order to prevent the irkſomeneſs reſulting from abſolute ſilence, revive its dying ſpirit with a ſmall portion of ſcandal; and if no other topic occur at the time, the ladies will at leaſt have Mr. Smellie's plea of natural impulſe, and inevitable and irreſiſtible neceſſity to plead in their favour." P. 180.

But what is Mr. Smellie, tha tthe ladies ſhould borrow from him ſo groundleſs a plea as this? And how came the author, who was capable of ſo completely expoſing the baſeneſs of ſcandal, by the tale of Miſs Goſſip, to incumber his pages with aſſertions equally remote from wit and philoſophy? No lady ever was, or ever *ſuppoſed* herſelf under an irreſiſtible neceſſity to *ſpeak much;* and no man who is capable of reliſhing genuine wit will be amuſed with a conceit ſo truly contemptible.

Having employed ſixteen letters on the foibles and faults of women, as he had devoted an equal number to their intellectual and moral character in general, he conſiders, in the next twelve, the qualifications requiſite to make them rational and agreeable companions and friends to men. Every thing that he ſays on this ſubject is juſt and true; but it has been ſaid a hundred times before, and great part of it is more applicable to the æra of Addiſon and Steel than to the preſent age of univerſal illumination. Mr. Duff is very much miſtaken in his ſuppoſition that the converſation of faſhionable women is now devoted wholly to dreſs, and aſſemblies, and routes, and maſquerades! This was indeed the caſe in the days of the Spectator; but now we have many ladies, who would be groſsly affronted by being called *unfaſhionable*, whoſe converſation is employed in diſcuſſing queſtions in criticiſm, in politics, in phyſics and metaphyſics, and who contend, with all the zeal of their maſters, Prieſtley and Darwin, that the mind of man is nothing more than an organized ſyſtem of matter! We are not ſure but that, trifling as female converſation may formerly have been, it was more innocent, and at leaſt as uſeful as the converſation of theſe faſhionable philoſophiſts; though we readily agree with our author, that the ſtudy of hiſtory and geography, and memoirs and travels, would ſtore the female mind with topics for converſation more valuable than either.

The concluding letters of this volume are miſcellaneous. They treat of the conduct proper for young perſons of both ſexes in their intercourſe with each other; of piety towards God*, which is ſhown to add much to the amiableneſs of a woman, as well as to her own happineſs; of the duty of daughters to their parents; of wives to their huſbands; and

* There is internal evidence that the letter on this ſubject was *written ſince* the French Revolution in 1789, and ſince the ſame period ſome of the others might have been adapted to preſent circumſtances.—*Rev.*

of

of mothers to their children. Every thing which the author inculcates on theſe ſubjects, is incontrovertibly true; but we were ſorry to find him again introducing philoſophy, of which he is obviouſly no maſter, and quoting as authority (p. 292) a writer ſo ſuperficial as Smellie!

On the whole, we recommend theſe letters to our fair readers as containing, in pleaſing language, many important leſſons of moral and prudential wiſdom, which cannot be too often inculcated, and nothing which can miſlead the moſt inexperienced mind. By a very reſpectable ſubſcription, we are led to hope that the author has found his account in this publication; and ſhould a ſecond edition be called for, we have only to adviſe him to throw philoſophical inquiries theories entirely out of the work; to introduce leſs frequently into the letters, the addreſs *Ladies*, which recurring ſo often, called to our recollection ſomething very ludicrous, which we ſhall not mention; and to change the form of thoſe letters, in which a *ſmart dialogue* is carried on between the author and ſome imaginary correſpondent, for he may depend on it that ſuch dialogues add nothing either to the eaſe, the elegance, or even the animation of his ſtyle.

ART. XIV. *Remarks on the Huſbandry and Internal Commerce of Bengal. Calcutta, printed*, 1804. London: reprinted, for the Author. Blacks and Parry, Leadenhall Street. 1806.

"THE original treatiſe was written in 1794, and was corrected for this edition in 1803. Several paſſages already require alteration ſince the laſt reviſion, and ſtill more ſince the work was firſt printed. The reader is requeſted, therefore, to bear in recollection, that he does not peruſe a compoſition of very recent date." iv.

The contents of this work are:

"General aſpect of Bengal—Its Climate, Soil, and Inhabitants—Population—Huſbandry—Tenures of Occupants—Property in the Soil—Rents and Duties—Tenures of free Lands, and of Lands liable for Revenue—Internal Commerce—Grain, Piece-goods, Salt-petre, and other objects of exportation." vii.

The name, *Province of Bengal*, uſed without any expreſs limitation, here ſignifies "all the provinces over which

Great Britain exerciſes avowed ſovereignty, committed to the immediate adminiſtration of a council at Calcutta." P. 1.

A few extracts from this work, will be entertaining and intereſting to our readers.

" In his progreſs through Bengal, the traveller will not confine himſelf to remark the natural diverſity in the aſpect of the country; but will compare the neat habitations of the peaſants who reſide in hilly regions, with the wretched huts of thoſe who inhabit the plain; and the contraſt may ſuggeſt a reflection, how little the richeſt productions and moſt thriving manufactures contribute to the general comfort of the people at large." P. 9.

" In the tract of annual inundation, during the ſeaſon of rain, a ſcene preſents itſelf, intereſting by its novelty: a navigation over fields ſubmerged to a conſiderable depth, while the ears of rice float on the ſurface; the peaſants repairing to the market, even to the field, on embarkations, accompanied by their families, from an apprehenſion that the water might riſe ſuddenly and drown their children in the abſence of their boats. This practice ſuggeſts an alarming notion of threatening inundation. And when we paſs the peaſant's habitation, and obſerve the level of the flood reaching to the height of the artificial mound on which his houſe is built, his precaution appears far from ſuperfluous." P. 10.

This paſſage reminds us of what we ſaw in the *fens of Lincolnſhire*, fifty years ago. But the inhabitants of theſe fens, with the aid of the legiſlature, have completely changed the face of the country: *Bengal*, we apprehend, remains in its former ſtate; being probably more irreclaimable.

" No apology can be offered for the peaſants indifferently quitting the plough, to uſe the loom; and the loom, to reſume the plough. Induſtry cannot be worſe directed. Yet this practice is no where more prevalent than in the richeſt provinces." P. 11. This does not agree with what we read at pp. 14 and 16. " The inhabitants of Bengal are certainly numerous in proportion to the *tillage and manufactures* which employed their induſtry." P. 14. " We appeal to the recollection of every perſon, who has traverſed the populous parts of Bengal, whether every village do not ſwarm with inhabitants? whether every plain be not crowded with villages? and whether every ſtreet be not thronged with paſſengers." P. 16.

" The food of an Indian is very ſimple; the diet of one is that of millions; namely, rice, with ſplit pulſe and ſalt to relieve its inſipidity. Two and a half ounces of ſalt, two pounds of ſplit pulſe, and eight pounds of rice, form the uſual daily conſumption of a family of five perſons in eaſy circumſtances. Or according to another eſtimate, four máns of rice, one

one mân of split pulse, and two and a half sers of salt, suffice for the monthly consumption of a family of six persons, consisting of two men, as many women, and the same number of children. Whence we deduce, for the average consumption of salt in a year, five sers, or ten pounds a head, according to either estimate; or, admitting a chatac a day for four persons, as is estimated where salt is moderately cheap, the annual consumption of each person is a little more than five and a half sers, but less than twelve pounds." P. 20.

"The rotation of crops, which engages so much the attention of enlightened cultivators in Europe, and on which principally rests the success of a well-conducted husbandry, is not understood in India. A course, extending beyond the year, has never been dreamt of by a Bengal farmer; in the succession of crops within the year, he is guided to no choice of an article adapted to restore the fertility of land, impoverished by a former crop." P. 41.

"*Slavery*, is not known in Bengal." P. 129. This does not quite agree with what immediately follows: "Throughout some districts, the labours of husbandry are executed chiefly by bond-servants. In certain provinces, the ploughmen are mostly slaves of the peasants for whom they labour; but, treated by their masters more like hereditary servants, or like mancipated hinds, than like purchased slaves, they labour with cheerful diligence and unforced zeal. In some places, also, the landholders have a claim to the servitude of thousands among the inhabitants of their estates. This claim, which is seldom enforced, and which in many instances is become wholly obsolete, is founded on some traditional rights acquired many generations ago, in a state of society different from the present: and slaves of this description do in fact enjoy every privilege of a freeman, except the name; or at the worst, they must be considered as villains attached to the glebe, rather than as bondmen labouring for the sole benefit of their owners. Indeed, throughout India, the relation of master and slave appears to impose the duty of protection and cherishment on the master, as much as that of fidelity and obedience on the slave; and their mutual conduct is consistent with the sense of such an obligation; since it is marked with gentleness and indulgence on the one side, and with zeal and loyalty on the other. Though we admit the fact, that slaves may be found in Bengal among the labourers in husbandry, yet in most provinces none but freemen are occupied in the business of agriculture." P. 129.

"In the warmth of controversy, some advocates for the West Indian islands averred the general imbecility of the natives of these provinces, and their deficiency in toil and exertion. This objection does not require a formal refutation; we need only refer those, who entertain doubts on this subject, to the numerous and beautiful manufactures of Bengal, and to the daily proofs which its

its inhabitants give, of patient labour and imitative genius. In other pleas, brought forward by thoſe who contend for the right of the Weſt Indian merchants to the monopoly of ſugar, Bengal ſeems to be conſidered by them as a foreign and tributary country; whoſe induſtry ſhould be ſuppreſſed and diſcouraged, if it can, by any means, claſh with the intereſt of particular colonies. But this can no longer be conſidered as a mere ſubjugated country, from which Great Britain draws a precarious and temporary tribute. It is now intimately connected, and ought to be firmly incorporated, with the empire, of which it forms a conſiderable branch, and to the ſupport of which it largely contributes. The government of that empire has as obvious an intereſt in promoting its proſperity, as in ſtudying the welfare of other provinces ſubject to Great Britain. Convinced, as they doubtleſs are, that England may receive ſugar from Bengal without any real injury to the Weſt Indian iſlands, the government will ſurely tolerate, and even encourage, the importation of it from Bengal. For this purpoſe, it is only neceſſary to equaliſe the duties, and permit the ſugar to be conveyed on private ſhipping. The effects of ſuch an equitable arrangement may be made evident, by computing the coſt of ſugar ſhipped in Bengal, and the rate at which it might be delivered by the Britiſh merchant to the Engliſh conſumer." P. 132.

In the laſt chapter it it ſtrongly ſhown, that if due encouragement were given to the exportation of the produce and the manufactures of Britiſh India, they might collectively become a ſource of wealth to theſe provinces, and "that England ought not to diſcourage the commerce of her own ſubjects and tributaries, in favour of foreign nations." P. 206.

The whole work is remarkably well written, and is highly deſerving of the public attention. Writers on Engliſh huſbandry would be greatly benefited by taking this work as a pattern.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Poems.* By E. Somebody. 8vo. 115 pp. Dublin, Colbert. 1806.

Theſe Poems are uſhered into the world by a Preface ſo modeſt and unaſſuming that it would, even if the Poems themſelves were almoſt deſtitute of merit, diſarm the ſeverity of criticiſm. We can, however,

however, truly declare, that we have perused them with considerable pleasure. They have, indeed, occasional inaccuracies, especially in the metre * (which a little experience and attention will correct) and we meet now and then with a passage, of which the meaning is not very clear. Several of the Poems are without a title, and seem to have been verses thrown out by the author at random. Some of these might as well have been omitted; but, upon the whole, if this collection does not contain many displays of genius or fancy, we are often gratified by elegance, taste, and feeling; as the following little Poem (which is far from being the best in the collection) will sufficiently testify:

"ALL ALONE.

"When others think me all alone,
And Pleasure's mandate glad obey,
To breathe the ball-room's 'torrid zone,'
Till tapers fade in blushing day.

"I, in my solitary shades,
Far happier visions gaily trace;
Mazes more bright where Fancy leads,
And scenes that lovelier beauties grace.

"I plant a fairy garden bright,
I place each faded pleasure there,
And soon each wither'd lost delight,
Revives in this enchanted air.

"I careless rest at Fancy's feet,
And cull the flow'rs around her throne;
Lose all my soul in concords sweet:
Then think you, am I all alone?

"I hear some well remember'd strain,
Delightless now in reason's hour,
But dearly priz'd in Memory's chain,
A golden link of magic power.

"Some ancient tale of artless woe,
In touching tuneful numbers told:
Strains that have caus'd the tear to flow
From eyes long clos'd in slumber cold.

"Each form to recollection dear,
Each form that now I live to love,
Some that have even press'd the bier,
I place in this aërial grove.

---

* A syllable necessary to complete the verse is sometimes omitted. Incongruous metres are also blended, which has a bad effect.

"I string

" I ſtring my harp at Fancy's ſmile,
Soon every earthly care is flown,
And while the hours I thus beguile,
Tell me, tell me, am I all alone?" P. 71.

We recommend to this modeſt and ingenious writer, not only more attention to accuracy in his verſification, but to avoid metres of a harſh and unuſual kind.

The Elegy on the Death of Burns, and ſeveral other of the Poems are objectionable on this account.

ART. 16. *The Britanniad, or the Choice of Miniſters, written in* 1806. *The Hiberniad, or the Change of Miniſters, written in* 1807, *a Satyrical Poem, in Two Parts.* 4to. 38 pp. 2s. 6d. J. J. Stockdale. 1807.

The firſt of theſe political Poems is chiefly employed in celebrating (in very patriotic, but not very poetical lines) the memory of our late excellent ſtateſman, Mr. Pitt; and introduces Britannia lamenting her loſs, deliberating on the choice of a ſucceſſor worthy of him, and fixing at laſt upon Lord Grenville. This is ſuppoſed to paſs after the deceaſe of Mr. Fox; whom the author praiſes for his talents more than for the application of them.

The moſt tolerable lines are thoſe in which Satan is made to addreſs Buonaparte, on confiding to him the temporary care of hell, as Atlas truſted, for a day, the ſupport of the world to Hercules. His infernal Majeſty thus addreſſes his earthly aſſociate.

" ' My favour'd friend, and fortunate ally,
Join we as equals, not as rivals vie!
For know 'twas I, in each victorious day,
To thy ſucceſs who firſt prepar'd the way;
'Twas I took part amongſt thy friends and foes,
Theſe to intimidate, embolden thoſe;
Both to corrupt—while we by fraud and force,
In arts, and arms, have found our joint reſource.
And well haſt thou to me become approv'd
By all of late from France to Hell remov'd;—
By all your revolutionary crew
Condemn'd to me, as followers of you;—
By all who badly liv'd, or baſely died,
True to thy cauſe, and fighting by thy ſide;
By all the damn'd, from ev'ry region caſt,
Forerunners of thyſelf, to come at laſt:" P. 5.

In the Hiberniad the author rejoices in the downfall of the late adminiſtration, and, in a long dialogue, repreſents Britannia and Hibernia as ſettling all differences, and agreeing in the ſupport

port of the Proteſtant Eſtabliſhment. We heartily wiſh theſe good ladies may take the hint thrown out by the Author; whoſe intentions appear highly praiſeworthy; though he is a better reaſoner than poet.

ART. 17. *Poeſies Diverſes De M. Chevillard, ci-devant Directeur du Genie de la Marine à Toulon.* 12mo. 2 tom. A Londres. 10s. 6d. 1807.

There are ſome very elegant pieces of poetry in theſe collections, and ſome of our more popular compoſitions happily transferred to the French. The reader will be pleaſed with the following ſpecimen:

" La Ceinture de Venus.

" Pour tenter nouvelle aventure
Amour voulant voyager, une fois
Manquoit d'attache à ſon carquois,
De Venus il prit la ceinture;
Ce Dieu errant au hazard,
Fit rencontre de Glycere
Dont l'eclat fin à ſon regard,
Qu'elle eſt donc cette bergere,
Qui ſait embellir ces vallons
Et reunit les graces de Cythere?
Elle a je crois la taille, de ma mere;
J'en ai la meſure, eſſayons—
Dans ce projet qui parut temeraire,
Amour trouva d'abord quelque difficulte;
Mais ſon air de naiveté,
Et le deſir de la parure
De l'innocente beautê
Adouciſſant la fierte,
Le Dieu parvint enfin à mettre la ceinture
Alors d'un air triumphant
Ce bijou, jeune bergere,
Dont Amour vous fait preſent
Eſt la ceinture de ſa mere.
Par cet ornement precieux
Diſpoſant on sà gré du maitre du tonnerre
Venus regne dans les cieux
Et vous regnerez ſur la terre."

ART. 18. *The Butterfly's Ball, and the Grasshopper's Feast. Said to be written for the Use of his Children, by Mr. Roscoe.* Infantine 4to. with plates. 1s. Harris, Successor to Newberry. 1807.

ART. 19. *The Peacock at Home, a Sequel to the Butterfly's Ball. Written by a Lady. Illustrated with elegant Engravings.* Inf. 4to. 1s. Harris. 1807.

It is not often that we notice the publications of the Juvenile library; there is a separate, and very excellent work, conducted by the fittest person living for it *, to which that department naturally falls. But there is something so peculiar in the merit of these two Poems that we cannot deny ourselves the pleasure of distinguishing them, far above the class in which they appear. Not that we would be thought insensible to the value of the old woman and her pig, which refused to go over the stile. We read and admired the felicity of the versification, and the spirit of the engraved illustrations; but we did not feel that it quite deserved a place in a grown up Review. Not so the two Poems, before us, and particularly the second, which we consider as a specimen of playful wit conducted by genius, judgment, and taste, such as has not been seen since the publication of that, which in some points it resembles, the Bath Guide.

The Butterfly's Ball, attributed, we believe justly, to Mr. Roscoe, has the merit, and no small merit it is, of the original thought; for, in trifles of fancy, the first idea is almost every thing; and seldom, very seldom, does it happen, as in the present instance, that the first inventor is surpassed by any imitator. The Butterfly's Ball, which consists only of thirty-two lines, is most evidently the spontaneous and almost extemporaneous effusion of a man of real genius; with no other object in view than that of actually amusing and instructing his children. Hence the infantine phrases of "and there came the beetle," and "there came the gnat," &c. Hence the heavy and slow beetle carries the light and swift emmet; the snail in so very short a piece is twice introduced, as female and as male; as tired with walking an ell, and offering to dance a minuet; hence the grammatical fault of "to each of their taste," and other little improprieties, which the slightest care of such a writer would infallibly have removed. Yet its native beauties are no less remarkable, though scattered with a careless hand; "the bee brought the honey to sweeten the feast;" the snail, who "drew in his head, and went in his own little chamber to bed;" also "their watchman the glow-worm came out with his light."

* "The Guardian of Education," by Mrs. Trimmer.

From theſe and other marks it is evident, that the writer of this firſt trifle could have equalled the other, if his plan had been formed and executed with any view to poetic poliſh.

But on this hint, Miſs C. Fanſhaw, (if we are rightly informed of the lady's name) has built her Poem of "the Peacock at Home," which for neat and natural humour, juſt appropriation of character and action to the birds introduced, variety of plan, and felicity of execution, cannot well be ſurpaſſed. Incidentally alſo, ſhe diſplays in it no ſmall knowledge of the Natural Hiſtory of Birds, and gives thereby ſuch hints to her young readers as may be uſeful to them in maturer years. Had it not been evident and confeſſed that the thought was taken from the preceding trifle, it might almoſt have been ſuppoſed that the Bath Guide had ſuggeſted the idea; in which the names of birds are once introduced very much in the ſtyle of this Poem:

"And is often ſo kind as to thruſt in a note
While *old Lady Cuckow* is a ſtraining her throat,
And *little Miſs Wren*, who's an excellent ſinger."

This paſſage might perhaps be paſſed off for a part of this Poem, to a perſon but ſlightly acquainted with either.

We ſhall not make any long extract from this little Poem, the whole of which almoſt every reader will ſay by heart after a few repetitions; and of which many thouſands of copies have doubtleſs been ſold already. For humour, nothing can much ſurpaſs the preparations of the birds for the Peacock's rout.

"The reſt all accepted the kind invitation,
And much buſtle it cauſed in the plumed creation,
Such ruffling of feathers, ſuch pruning of coats,
Such chirping, ſuch whiſtling, ſuch clearing of throats!
Such poliſhing bills, and ſuch oiling of pinions,
Had never been known in the biped dominions."

For poetical beauty, the deſcription of the Peacock receiving his company is tranſcendent.

"The Peacock Imperial, the pride of his race,
Receiv'd all his gueſts with an infinite grace,
Wav'd high his blue neck, and his train he diſplay'd,
Embroider'd with gold, and with em'ralds in-laid."

But all is good, the concert, the dance, the card party, the ſcandal, the ſupper; and even the laſt couplet,

"His praiſe let the trumpeter loudly proclaim,
And the gooſe lend his quill to tranſmit it to fame;"

proves that the ſpirit of the writer was unexhauſted to the end.

We have one queſtion to aſk of the fair author, which neither oral nor other knowledge has yet ſolved, What is meant by the Turkey being "confined to the *rip?*" We know no ſuch word, and cannot think ſo meanly of ſuch a writer as to ſuppoſe that ſhe would make a word for a rhyme; it is therefore probably provincial. A little want of conſtruction appears in the laſt page, where it is not at all evident to the reader, but on conſideration, whether the lark or chanticleer ſcented the morning. In few other points do we feel a diſpoſition to criticize. We cannot leave this Poem, without entering our ſtrong proteſt againſt all flat imitations; all meetings of beaſts or fiſhes, in which, perhaps, hardly the very ingenious writer of this could ſucceed, but certainly any inferior pen would moſt wretchedly fail.

POLITICS.

ART. 20. *The Lie Direct!!!—A Refutation of the Charges in the Proclamation of Preſident Jefferſon. By Jaſper Wilſon, jun. Eſq.* 8vo. 31 pp. 1s. 6d. Jordan and Maxwell. 1807.

The preceding part of this title-page (which was inſerted, we ſuppoſe, *ad captandum*), might, we think, as well have been omitted. The latter appears to us to be perfectly warranted by the contents of the work; as they ſhow from facts, moſt of which are ſufficiently notorious, the aſſertions of the American Preſident, in his late proclamation againſt any intercourſe with Britiſh ſhips, to be unfounded and calumnious.

In anſwer to the firſt paragraph of the Proclamation, which aſſerts, in the moſt unqualified terms, the ſtrict neutrality which the Americans have obſerved during the laſt and preſent war, the author aſks, "when did the people of the United States ſupport this principle of peace? Was it in fitting out privateers in Charleſtown, to cruiſe againſt Britiſh ſhipping? Was the *juſtice* of the people of the United States evident in Boſton, when a French agent was ſupported in a violent and infamous attack on Britiſh property?" He proceeds to give other inſtances of the partiality ſhown to France in ſeveral parts of America, by individuals of that country; whoſe conduct appears not to have been diſcountenanced, certainly not controuled or puniſhed, by their government.

The author next replies to the accuſation againſt officers of the Britiſh Government, that they "have been guilty of a conſtant recurrence to acts of inſubordination to the laws, of violence to the perſons, and of treſpaſſes on the property of the citizens of the United States."

He admits there may have been ſome irregularities, occaſioned by the vexatious conduct of the Americans themſelves. But

But to the assertion that "no instance of the punishment of past wrongs has taken place," he opposes the instance of Capt. Whitby's supercession, recal, and trial, upon evidences sent over by the American government.

"But what is most disgusting," (says the author), is the President's declaration, "that acts which have violated the sovereignty of this mighty nation, have been confined to the officers of the British government."

He then gives a most striking instance of insolent conduct, and indeed personal insult, in the behaviour of the Spanish Minister to the President himself, in the contempt shown to his authority, and accounts for the passive endurance of such insults, (too truly we fear) by the circumstance of this Minister, though nominally the Envoy of Spain, being in effect the Agent of Buonaparte, his instructions having been signed *C. M. Talleyrand.* Other instances of the breach of neutrality by the Americans are given, particularly the grant of two million of dollars, nominally to Spain, but really to the ruler of France.

He then very forcibly (and we think justly) attacks the President's representation of the affair between the Leopard and Chesapeak. The facts of this case are before the public; but we think this author's remarks well worthy of attention, and can recommend this publication, as spirited, argumentative, and patriotic.

ART. 28. *A True Picture of the United States of America. The Second Edition. In which Oil without Vinegar is analyzed and proved to be rancid. By a British Subject.* 8vo. 111 pp. 1s. Jordan and Maxwell. 1807.

In a preface to this tract we are told, that "the portrait here drawn of America is not original. Chief Justice Marshall is the artist who executed it." The American reader therefore who may feel himself injured by this representation of the national character, is referred to a work (the Life of General Washington) written by one of his own countrymen. To this we may add that most of the facts stated by this writer are notorious in themselves, or proved by incontestible documents.

The object of the work before us appears to us highly laudable. The forbearance so long shown by the ministers of this country in all their transactions with the government (if government it can be called) of the American states, seems to have arisen chiefly from a hope of conciliating the people of that country; whereas the facts detailed in this pamphlet show, that the now ruling faction in America has ever cherished a predilection for France and a rooted enmity to Great Britain; that their insolence has increased in proportion to our forbearance, and that we must be prepared to meet, as we can assuredly repel, their utmost hostility, or to surrender the dearest rights of Britain.

After ſome preliminary remarks, on the ignorance which prevails in this country reſpecting the American diſpoſition and character, the author proceeds to lay before his readers "a ſuccinct account of the conduct of the United States towards Great Britain ſince the peace of 1783, and the conduct obſerved to them in return."

The firſt inſtance of the bad faith and hoſtile diſpoſition of America (and which we have never heard defended, or even palliated by her advocates) is the ſhameful evaſion of the ſtipulation in the treaty of peace in favour of Britiſh creditors, by throwing inſuperable difficulties in their way, when they have attempted to recover debts due to them previouſly to the revolution. The negociation on this ſubject, and that of the Weſt India trade (which it was the object of the Americans to poſſeſs) are ſtated, and the temperate and prudent conduct of General Waſhington juſtly praiſed. It will be matter of aſtoniſhment to thoſe who are accuſtomed to the regular obedience to the laws and due courſe of ſubordination obſerved in this kingdom, to ſee the little reſpect ſhown either to the laws, or to the powers ordained to enforce them, under the boaſted American conſtitution, and to know how far the tyranny of a faction is allowed to prevail in that pretended abode of freedom and happineſs.

From the commencement of the French revolution, the democratic ſentiments of a great majority of the people in America are conſpicuouſly diſplayed, and their partiality to the cauſe of France in the war which enſued between Great Britain and the French Republic, clearly proved by this author. This unjuſt partiality, however, appears to have been, in a great degree, reſtrained, if not controuled, by the moderation and firmneſs of General Waſhington and the ſenate of American Congreſs. For a detail of theſe circumſtances, and of the conduct of the popular party and their aſſociate, the French envoy, we muſt refer to the work itſelf, which frequently cites the life of Waſhington by Marſhall; the authenticity and fidelity of which is, we believe, unqueſtioned. The deceaſe of that diſtinguiſhed perſon is conſidered by this author as having been the death-blow to the only ſyſtem that could inſure to America her political exiſtence. From that period the French party ſeems to have acquired an almoſt uniform preponderance; many ſtriking effects of which are detailed by this author. We fear the following remarks on the conduct which has encouraged the daring acts of hoſtility herein enumerated, are, in a great degree, juſt.

"A few queſtions will, on a review of theſe circumſtances, ariſe in the breaſt of every reader. The leading one will be—Whence ariſes this proſpect of hoſtility?

"The leading cauſe is, that magnanimity, that forbearance, and that moderation, which for the paſt twenty-four years have prevailed in the Britiſh cabinet. In this magnanimity they have beheld

beheld weakneſs, in this forbearance they have imagined puſillanimity, and in this moderation they have perceived fear. An apprehenſion that our manufacturing and colonial intereſts would ſuffer by a conteſt with them, has been in their minds the reaſon why no ſtrenuous and active meaſures have been taken, to aſſure them they were wrong. Look at their newſpapers, newſpapers too, under the immediate patronage of people of property and character, (if character they can be ſaid to poſſeſs), and what will be diſcovered but a ſeries of libels on the laws, on the conſtitution, aud on the people of this country? Whether the monarch, his family, or his ſubjects, are the objects of this animadverſion, the libellous ſpirit of it is the ſame. From the higheſt to the loweſt circumſtance, their hatred of the Engliſh character extends. It is rooted in their minds, it is interwoven in every ligament of their hearts. Incredible as it may ſeem to the inhabitants of this country; aſtoniſhed as they may be who do not know America, and are not acquainted with the character of its citizens; to hear of this iſland being the ſcene of anarchy and confuſion, and that anarchy and confuſiou ariſing from French conqueſt, would be to them a ſource of unutterable joy; it would be to them the approach of a political millenium.

"In this country when theſe repreſentations are made, it is a common circumſtance to reply, that ſuch is their accuſtomed violence of expreſſion, that an allowance muſt be made for them. Judge them not therefore by their public prints, but go into their domeſtic circles, and where will you find one that there is not ſome libellous aſperſion on the Britiſh character? It pervades the country." P. 80.

The conſequence drawn, from the whole of theſe circumſtances, by the author is, that "the attention of the people of this country ſhould be bent, not upon the idea of a temporary and frail compact with a people, who will take every advantage of Great Britain being involved in an European war, to harraſs and diſtreſs her; but upon a determination to render themſelves independent of a connection with a people as capricious as unprincipled." Some of the means by which that independence may be effectually ſecured, are pointed out by this author in * another work which we ſhall notice.

A poſtſcript and ſome additions are ſubjoined to this tract, noticing the conduct of the Americans in ſome late tranſactions, and there are ſome ſevere ſtrictures on a pamphlet intitled "*Oil without Vinegar*;" a work which we do not recollect to have ſeen; but which, from the author's repreſentation of it, ſeems to be ſcarcely worth his attention.

* See the pamphlet intitled "*Softly Brave Yankies.*"

ART. 22. *Softly Brave Yankies!!! or The Weſt Indies rendered Independent of America; and Africa Civilized. Dedicated to the African Aſſociation. By the Author of A True Picture of America.* 8vo. 43 pp. 2s. Jordan and Maxwell. 1807.

The circumſtances under which Great Britain is placed with regard to the American States, undoubtedly render it adviſeable to contemplate the poſſibility of a rupture with that Power. Every writer, therefore, who endeavours to point out reſources, of which we may avail ourſelves, to obviate the inconveniences attendant on ſuch an event, deſerves well of his country. As one of theſe reſources, namely, the cultivation of cotton in our African poſſeſſions, may greatly tend to the improvement and civilization of thoſe regions, this Tract is therefore properly dedicated to the newly eſtabliſhed African Aſſociation; the beneficent objects of which this author appears laudably zealous to promote.

With regard to the flour, lumber, and live-ſtock, imported into our Weſt India Colonies from North America, he does not deny but that ſome inconvenience may ariſe to our colonies *at the moment of a rupture*, while they are, as at preſent, unprovided with other ſources; but he does not think the inconvenience can be permanent. It would only, he conceives, be felt "till the American merchant could make his arrangements for evading, either by ſtratagem, or * open violation, any laws (which) his feeble, inert, and incapable government might enact."

That we may be ſupplied, in caſe of the event which he anticipates, (and perhaps at all events) with the raw material of cotton for our manufactories, this author recommends the cultivation of cotton on the coaſt of Africa, and particularly at the Cape of Good Hope, and cites the very reſpectable authority of Mr. Barrow for his opinion, that the ſoil of that country is well adapted to the purpoſe. This Tract therefore deſerves praiſe for it's object, and, ſo far as it extends, points out the means by which that object may be accompliſhed.

TITHES.

ART. 23. *A Letter from an Iriſh Dignitary to an Engliſh Clergyman, on the Subject of Tithes in Ireland.* 8vo. 24 pp. 1s. Hatchard. 1807.

The ſubject of this letter is of ſuch importance, and the manner in which it is here treated is ſo rational and judicious, that we

* We do not quite underſtand how any law can be *evaded* by *open violation*.

feel

feel it our duty to allot a fuller ſpace to the examination of this ſmall tract than we frequently beſtow upon larger and more elaborate works.

By a ſhort advertiſement it appears to have been publiſhed without the knowledge of the writer, or of the gentleman to whom it is addreſſed. If ſuch a proceeding can ever be allowable, it may, in the preſent inſtance, be excuſed; ſince the letter before us does equal credit to the underſtanding and the intentions of the reſpectable author.

The danger of reviving the ſubject of tithes in Ireland at ſuch a moment as the preſent, is ſhown by this writer from ſeveral conſiderations. The two parties which, it is ſuppoſed, are to be reconciled by a change reſpecting tithes, are the Iriſh Diſſenters and the Romaniſts. One of the fundamental principles of the former is, ſays the author, "not to acknowledge any national church or eſtabliſhment. Nothing ſhort of the ſubverſion of the preſent eſtabliſhment, including of courſe the abolition of tithes, can therefore ſatisfy that party." The Iriſh Romaniſts, on the contrary, are thoroughly reconciled "to the right of tithes in the abſtract. They even conceive it to be a *jus divinum*; but, taught to conſider the miniſters of the eſtabliſhment as intruders on the ſacred inheritance of *their* paſtors, to ſatisfy *them*, you muſt make a transfer of the tithes for the parſon, to the prieſt."

"This," the author juſtly aſſerts, "is a very material point to be conſidered in the outſet of this queſtion. The adviſers of the meaſures propoſed, ought to be prepared to ſhow that the diſcontents repreſented as originating from tithes can be effectually allayed by any thing ſhort of their abolition, before it is attempted to modify them, leſt the again agitating of a ſubject ſo fertile of inſurrection and diſturbance, may defeat the very end propoſed."

He next argues that, if property be a ſacred thing in all enlightened governments, there is no property that includes ſo many intereſts as that of tithes. The patronage and influence of the crown, the rights of private perſons to their perpetual advowſons, the grants of lay impropriations, are all involved in the meaſures propoſed: and he inſiſts very properly that "the title of the clergy to their tenth part reſts on the ſame foundation with the title of the laity to the remaining nine parts." "Why then," he aſks, "ſhould the clergy have a different rule preſcribed to them in the management of their tenth part from what is allowed to the laity in the management of the remainder?" He puts the hardſhip of ſuch a difference being made in a very ſtrong light, and then adverts to the caſe of the lay impropriators, and aſks "whether they, who poſſeſs one-third of the tithes of Ireland, will ſubmit to have that part of their property ſacrificed to popular diſcontent, and laid under arbitrary reſtraints? Yet it is not to be conceived that a diſtinction is to be made between the

ſpiritual

ſpiritual and lay rector, or that the former alone is to be marked as an oppreſſor againſt whoſe exactions the law muſt provide."

He then ſtates, as a notorious fact, that the rate of tithes is far the higheſt in lay impropriations, and ſhows that the clamour againſt the clergy for exacting exorbitant rates of tithes, is, of all clamours, the moſt groundleſs: he even aſſerts that, taking all titheable objects together, the claims of the Iriſh clergy do not amount to more than a twentieth of thoſe of the Engliſh clergy. This aſſertion (which we cannot help thinking, in ſome degree, an exaggeration) is however ſupported in a great meaſure by a detail of particular articles which are tithed in England, and not titheable, or not tithed, in Ireland.

Some juſt obſervations are added upon the meaſure, propoſed by ſome, of compelling the tithes to be let to the reſpective occupiers of the land; and the employment of tithe-proctors (a ſet of men who have been ſtudiouſly rendered unpopular) is ſet in it's true point of view, and cleared from the miſrepreſentations of the enemies to the eſtabliſhment.

We ſhould have been glad if our limits would have permitted us to give a ſtill ampler detail of this ſmall but ſenſible tract; which preſents a view of the ſubject juſtly favourable (we think) to the intereſts of the eſtabliſhed church, and may have a beneficial influence in the deciſion of a delicate and important controverſy.

MEDICINE.

ART. 24. *A Practical Treatiſe on the Power of Cantharides, when uſed internally, demonſtrated by Experience and Obſervations. In Three Parts, including an Inquiry concerning the Nature and proper Medical Treatment of Gleets, Leucorrhea, and obſtinate Sores. By John Robertſon, Surgeon, Edinburgh.* 8vo. 280 pp. 7s. Murray. 1806.

Though this author mentions in his title only three diſorders as objects of his enquiry, yet in his book he takes a more extenſive ſcope, and makes ſome pertinent obſervations on ſeveral virulent and infectious diſeaſes of the ſame claſs. He ſeems, however to have travelled a little farther in this road than was neceſſary, when he proceeded to cenſure ſome doctrines contained in the works of Mr. Abernethy and Mr. Blair; though he judged very rightly in ſuppoſing, that the opinions of thoſe gentlemen muſt have a very powerful influence on the minds of leſs experienced practitioners.

For gleets, when inveterate, the late John Hunter ſays, no certain cure is known, "they are ſimilar," he adds, "to the fluor albus in women." The preſent author undertakes to cure both, by the internal uſe of cantharides. He will perhaps be ſurprized and pleaſed to find his doctrine ſupported by a book as old

old as the year 1703. In Groenvelt's "Tutus Cantharidum in Medicina uſus internus," p. 149, a caſe is related of a diſorder of that kind, of four years ſtanding, being cured by taking a large doſe of the tincture of cantharides. Edward Boucher, a ſurgeon in London, who relates the caſe, had directed his patient to take the medicine in ſmall doſes, at certain intervals; but he not finding the benefit he expected, took the remainder of the phial (about half an ounce) at once. The effects, as might be expected, were violent; but when theſe were removed by ſoftening emulſions, he had loſt his diſorder; Groenvelt, or Greenfield, it is well known, adminiſtered the medicine with ſucceſs in ſtrangury, and ſome other diſorders; his ſucceſs, however, did not ſecure him from being cited before the college of phyſicians, and committed to Newgate for mal-practice. John Hunter found the application of bliſters in ſome caſes efficacious.

Mr. Robertſon has ſome obſervations on ſtricture, and maintains that ſpaſm is ſometimes miſtaken for permanent ſtricture. He even accuſes Mr. Home of falling into that error, but the ſtatement will be received more readily in Edinburgh than in London. In ſupport of his own principal doctrine, he relates fifteen caſes with punctilious minuteneſs, thus falling into an error but too common with medical writers. Theſe authors ought to recollect that ſo many caſes, ſo little differing in their circumſtances, muſt be inſuperably tedious to the reader, and that two or three ſtrongly marked caſes, with a declaration how many others had yielded to a ſimilar treatment, would gain full as much credit to the medicine or practice recommended. The multiplication of caſes often prove no more than that the author having his imagination heated with a ſuppoſed diſcovery, fancies that he ſees the diſorder which is the ſubject of it, in almoſt every patient he is called upon to attend. Thus Dr. Ruſh of Philadelphia, after loſing almoſt every patient whom he attended, in the yellow fever, continued to ſee the diſorder, when in fact it had ſubſided, and ſuppoſed that he has found an infallible mode of treating it; but the return of the real diſorder, two years after, too fully proved the fallacy he had put upon himſelf.

We have no doubt, however, that the medicine recommended by Mr. R. will prove very uſeful in the diſorders to which he applies it; and we doubt not that its falling into diſrepute, after the ſucceſs of Groenvelt, was occaſioned by the rude treatment which Groenvelt met with from the college. Yet even this did not deter Mr. Barnard, ſerjeant ſurgeon to queen Anne, from adminiſtering it, in a caſe which he has related. We ſhall not follow Mr. R. through his diſſertation on Leucorrhea, but cannot refrain from expreſſing our ſurpriſe at his conſidering it (p. 59.) as one of thoſe which amulets or charms may aſſiſt, through the medium of the imagination. That ſuch things may happen, in ſome caſes, will be granted, but this will hardly be admitted into the claſs,

claſs. The power of camphor to prevent the dangerous effects of cantharides, on which he expatiates a good deal, was alſo known to Groenvelt. It is clear, however, that Mr. Robertſon has recalled to notice a medicine which judiciouſly uſed may be very beneficial: and though its uſe was known before, yet if he did not gain the intimation from books (which is very probable) he may be conſidered as having re-diſcovered it.

ART. 25. *Pethox Parvus. Dedicated, without Permiſſion, to the Remnant of Blind Prieſts of that Idolatry. By Iconoclaſtes.* 8vo. 18 pp. 6d. Murray. 1807.

This ingenious advocate for vaccination, inſtead of extolling that practice, takes the indirect method of ridiculing the worſhippers of the SMALL-POX, which he perſonifies under the title of PETHOX PARVUS, ſuppoſed to be an idol or fiend, of great malignity. It may be remembered by many of our readers that Swift has an humorous poem inſcribed to *Pethox the Great:* from this is taken the hint of the name, as the ſtyle of ſatire is alſo modelled on that of the witty dean.

"*Pethox Parvus,*" he tells us, "is undoubtedly of illuſtrious birth; for he aroſe in the dark ages." He examines into his pretenſions to a higher antiquity, and finds them invalid. His real origin he then founds on a fiction modelled upon the conjecture of Dr. Jenner, to us a moſt improbable and idle fancy, the only ſlight blemiſh of an infinitely valuable diſcovery, reſpecting greaſy heels. He makes him, however, a native of the Eaſt, and brought to Europe by the cruſaders. "Fortunately it was obſerved," he ſays, "that the American demon*, like the lion of old legends, reſpected the chaſte. Holy men living in rigid celibacy, and maidens, ſcorning guilty love, were ſafe from his fury, &c." "But neither drugs nor virtues ſubdued the malignity of *Pethox Parvus;* nor was his ferocity ſoftened even by the charms of a virgin; infancy and beauty, indiſcriminately with age and deformity, became his prey: and thoſe he could not completely deſtroy, he often maliciouſly diſfigured; clouding the brigl eſt eyes, harrowing the moſt poliſhed ſkin, and tainting the pureſt blood. One thing alone mitigated his fury; he uſually treated thoſe perſons who ſpontaneouſly invited him, with leſs ſeverity than thoſe whom he caſually encountered."

The author then allegorizes the admirable diſcovery of Dr. Jenner; and repreſents vaccination as a beautiful and benignant ſylph. He laments, however, that the multitude, habituated to the grim viſage of *Pethox Parvus,* no longer fear him, while the ſylph, "though of the gentleſt diſpoſition ſtartles by the novelty

* By *the American demon* is evidently meant *Pethox magnus,* but this is not made ſufficiently clear in the tract.

of

of his appearance." He concludes by propoſing that all who are viſited by the malignant demon P. P. ſhould be ſtrictly confined to the houſes; and the places where he is known to lurk, guarded like a lazaretto. There is merit in this little allegory, but it might have been worked up with more force and effect had more time been beſtowed upon it.

DIVINITY.

ART. 26. *Preparation for the Holy Order of Deacons: or the Firſt Queſtion propoſed to Candidates for the Holy Order of Deacons, elucidated in a Charge delivered previouſly to an Ordination. By George Iſaac Huntingford, D. D. F. R. S. Biſhop of Glouceſter, and Warden of Wincheſter College.* 8vo. 57 pp. Cadell and Davies. 1807.

There is no ſubject of more importance to the candidates for the miniſtry, than the right underſtanding of the ſerious queſtion propoſed to them at their ordination, "Do you truſt that you are inwardly moved by the Holy Ghoſt to take upon you this office and miniſtration, to ſerve God, for the promoting of his glory and the edifying of his people?" Some have imagined that nothing more is required, in the anſwer to this queſtion, than a declaration of a preference for the ſacred profeſſion; others, in the warmth of zeal, have interpreted it in a ſenſe fanatical and enthuſiaſtic; we are happy to ſee the proper meaning now fixed to it, by the truly pious and learned biſhop of Glouceſter. The biſhop firſt conſiders the power of God in influencing the human ſoul, and the imperfection of man as neceſſarily requiring this influence; then ſome of the beſt writers of the ſocratic ſchool are quoted, to prove this imperfection of man, and to expoſe the inflated pride of the ſtoics, who conceived that man was capable of attaining perfection, like the doctrine of perfectibility of ſome late pretenders to philoſophy; theſe opinions of the ancient heathens are produced, to ſhow the cloſe analogy between the deductions of unaſſiſted reaſon and the declarations of enlightened inſpiration; thus human and divine wiſdom both pronounce the nature of man to be imperfect, and the imagination of the thoughts of his heart to be only evil continually. Where then are we to look for mental ſtrength to reſiſt this propenſity? St. James informs us, every good and perfect gift is from above; to the immediate influence therefore of the Holy Spirit are to be aſcribed all the good thoughts and actions of man. The extended ſenſe of the divine agency being thus explained, the biſhop proceeds to give the opinions of ſeveral diſtinguiſhed writers on this ſubject; firſt, Nichols in his comments on the liturgy ſays, that the compilers of the Office of Ordination never imagined that candidates for orders were commiſſioned by a miraculous call or a ſpecial revela-

tion;

tion; but that they choſe to take upon them the office of the miniſtry, with a view to God's glory and the benefit of their chriſtian brethren, and they truſted that they formed their reſolution by the aſſiſtance of the Holy Spirit. In the opinion of that conſcientious hiſtorian, Collyer, the words "being moved by the Holy Ghoſt" imply nothing further than ſerious preparation, honeſt intention and holy reſolution to act ſuitably to the office; and not any extraordinary affiation or prophetic impulſe. Biſhop Burnett, in his paſtoral care, obſerves, that the motives that ought to determine a man to dedicate himſelf to the miniſtry, are zeal for promoting the glory of God and the ſalvation of men. Archbiſhop Secker explains the meaning of the words, "Do you truſt that you are inwardly moved by the Holy Ghoſt" as a perſuaſion that on the good grounds of living ſoberly, righteouſly and godly you are moved to undertake the miniſtry; the words are not, *do you feel*, or have you an immediate perception of ſuch an impulſe from the Holy Ghoſt, as you can diſtinguiſh from all other inward movements, by its manner of impreſſing you? The biſhop of Meath ſays, we are to judge of this internal call in a rational manner, and are to look to the ordinary courſe of Providence, as it determines the different ſtates and conditions of life; we are to eſtimate the qualifications with which nature may have fitted us for the profeſſion; and we are to examine our motives and views in embracing it. Mr. Giſborne admits that the proſpect of obtaining a proviſion in the church may be a motive to determine a candidate for orders to chooſe that line of life, in preference to any other; but by no means without firſt eſtimating duly the ſolemn nature of the office, and his qualifications for it, in learning, moral habits and pious diſpoſition. After alluding to the above opinions, the pious biſhop thus characterizes the candidates for ordination; they are thoſe perſons only, who by previous ſtudy and a courſe of life principally directed to that end, have been prepared for this vocation; the pretenſions of the illiterate, and the extravagancies which they aſcribe to the Spirit of God, are miſchievous and blaſphemous. Some candidates perhaps may be perſuaded that they are ſignally directed to engage in the work of the miniſtry by the immediate influence or forcible impulſe of the Holy Spirit: but the church neither requires nor expects that all candidates ſhould feel ſuch uncommon impulſe, but only has in contemplation that regular and ordinary aſſiſtance of the Spirit, which gradually forms us to good diſpoſitions: the queſtion then in the ſervice may thus be paraphraſed, "in propoſing to undertake this ſacred miniſtry, are you actuated by a religious inclination, and do you refer this inclination to the influence of the Holy Spirit? and no candidate ſhould preſume to anſwer in the affirmative, if he did not intend to diſcharge the duties of the profeſſion, according to his ability, or did not deſign to lead a clerical life; but if the candidate believes that the Spirit of God, as the author of all

good

good deſires, is the author of his deſire to officiate as a miniſter in ſacred duties, he may be ſaid, in a moral and rational point of view, and in the enlarged ſenſe of the expreſſion, to be moved by the Spirit of God to undertake the ſacred miniſtry."

Perhaps the fanatic and enthuſiaſt may object to this interpretation, as the man who walks with his head in the clouds, can never ſee clearly on the earth; but the reaſonable chriſtian of the Church of England will feel great ſatisfaction in ſeeing this important ſubject ſo judiciouſly treated; and the candidate for orders, who has ſeriouſly conſidered the nature of the profeſſion, which he has voluntarily adopted, may reſt on ſafe grounds, and be prepared to give an anſwer to the ſerious queſtion propoſed to him, equally guarded againſt the laxity of luke-warm indifference, and the pride and preſumption of enthuſiaſm.

The work concludes with an earneſt admonition to the duty of prayer, as the certain means of receiving efficacious aſſiſtance from the Holy Spirit; who inſpires us with reſignation in the time of trouble, with moderation in the hour of proſperity, and improves us in all chriſtian virtues.

ART. 27. *The Subſtance of a Sermon preached at Fulham Church, in the Afternoon of Sunday the 13th of September, 1807, on Occaſion of the late awful Fire in the Premiſes of John Ord, Eſq. by which his principal Gardener was burnt to Death. By the Rev. John Owen, M. A. late Fellow of C. C. C. Cambridge, Curate and Lecturer of Fulham, and Chaplain to the Right Hon. Viſcounteſs Hawarden.* 8vo. 1s. 6d. Hatchard. 1807.

This is a very pertinent and impreſſive exhortation, on occaſion of one of thoſe calamities which the extremeſt vigilance will not always avail to prevent. Such addreſſes are very proper and very ſalutary, and this in particular is diſtinguiſhed by much fervour of eloquence, and muſt have left a deep, and doubtleſs a very uſeful, anxiety in the minds of the hearers to prepare to meet their God to-day, ignorant of what ſhall happen on the morrow.

ART. 28. *Sermons on the Exiſtence of the Deity; the Immortality of the Soul; the Authenticity of the Bible; and other important Subjects. By the Rev. John Adams, A. M. Maſter of the Academy at Putney, and Author of ſeveral much approved Hiſtorical Publications.* 8vo. 314 pp. 7s. 6d. Longman. 1805.

Theſe ſermons are recommended in the prefatory advertiſement, as "a uſeful family book, particularly where there are young people;" and, of the ability of the author to make them ſo, we have two pledges, one in his ſituation as an inſtructor of youth, and another in the volumes he has publiſhed for the uſe of young perſons, amounting to not leſs than nine. The preſent volume conſiſts of 21 ſermons, on the following ſubjects, 1. On the Exiſtence of the Deity; 2. The Study of the Works of God; 3. The Immortality of the Soul; 4. Providence; 5. The

Omni

Omnipresence and Omniscience of the Deity; 6. The Divine Origin of the Scriptures; 7. Religious Hope; 8. The Pleasures of Religion; 9. The internal Excellency of the Christian Religion: 10. The Government of the Thoughts; 11. Religious Retirement; 12. True Wisdom; 13. Consideration; 14. Character of Jesus as a Divine Teacher; 15. Christian Benevolence; 16. Advantages of Prayer and pious Contemplation; 17. The Resurrection; 18. Joys of Heaven; 19. Certainty of future Happiness; 20. Love of God; 21. Human Life, Duelling, and Suicide.

Every person will see that these are topics likely to instil into young persons a veneration for the Deity and the Christian Religion, and to make them good members of society. The author professes to have consulted for his materials many of our chief and most sound divines, and he concludes his advertisement with the singular declaration, that "there is not in the whole volume a single sentiment contrary to the doctrines of *either Church* established in Great Britain." To the objection that the topics have been so frequently handled before, that no novelty can be expected, he answers, "true. But as the classical and historical publications of the author have fallen into the hands of at least *one hundred and thirty thousand persons*, many will be induced to read the sermons because they were pleased with his other literary productions." We are inclined to hope that he may not be disappointed in this expectation, and regret that we have, through accident, so long delayed the mention of his volume. Mr. Adams is very copious in his citations from English poets, but perhaps, in sermons addressed exclusively to young persons, this may be defended, as improving taste and knowledge together.

MISCELLANIES.

ART. 29. *The Friend of Youth; or candid Advice to Parents and Guardians on the Choice of such Trades, Professions, and Employments, as may be suited to the Talents and Propensities, to the present Circumstances and future Hopes, of their respective Children and Wards.* 12mo. 419 pp. 6s. Ridgway. 1806.

This is a very different book from the Ami des Enfans, of Berquin, which it so much resembles in title; but perhaps it has more chance of being practically useful. The author, in upwards of two hundred sections, gives some account of as many trades and professions; stating what is the nature and what the probable chances of success in each. The idea is certainly a good one; and the execution, in a matter of so much novelty as well as variety, by no means unsatisfactory. We may take an example without much case of selection: as from the section on Bakers.

"The

"The wages of a journeyman baker, who has ſerved his time with credit, amount from 18 to 25 ſhillings a week, beſides board and lodging; ſo that, without being any longer a burden on his friends he is ſure of good accommodations, can preſerve a decent appearance, and wait patiently for a favourable opportunity of eſtabliſhing himſelf. This, indeed, cannot always be effected without the aid of two or three hundred pounds. The expence of building an oven, making a bakehouſe and ſhop commodious, and of purchaſing a few neceſſaries for domeſtic uſe, cannot well be eſtimated at leſs than a hundred pounds; and one or two hundred pounds more will be neceſſary to enable the young beginner to go to market *properly*, and to give to ſome of his cuſtomers the uſual credit." P. 128.

"The chief objections to the buſineſs of a baker are its being both an unhealthy and laborious employment. To broken reſt, and hurrying duty at unſeaſonable hours, we muſt add the noxious atmoſphere of a bakehouſe, which is particularly prejudicial to the ſight, the lungs, and the nervous ſyſtem. Young lads of a delicate, aſthmatic, or conſumptive habit cannot be placed in a much worſe ſituation; and the frequent tranſitions from ſo much heat to the cold open air, though neceſſary to preſerve life at the time, are ſooner or later attended by ſome of the long train of diſeaſes which ariſe from ſuddenly checked perſpiration. The labour alſo both of making bread, and carrying it about, requires more than ordinary exertions. A good father will therefore put the probable injury to health and ſtrength into the ſcale, by way of counterpoiſe to the inviting circumſtances before deſcribed. A due regard to his own reſources in any other way, and to the boy's conſtitution and temper muſt decide the point." P. 129.

A word or two to fiſhmongers.

"Every body knows that the buſineſs of a fiſhmonger in a decent line, is very profitable; and we ſhould be glad to ſee all the fiſhmongers, not only in London, but throughout the kingdom, follow the example of *moſt of thoſe who live at the weſt end of the town*, in the attractive cleanlineſs of their ſhops, and their uſual liberality to the poor. 'Let me adviſe you,' ſaid a wealthy fiſhmonger, retiring from buſineſs, and addreſſing his ſon and ſucceſſor; 'Let me adviſe you my ſon, if you wiſh to get a fortune with heartfelt ſatisfaction, to purſue my plan. I have always ſold my fiſh to the rich at my own price, and to the poor at theirs. Not one of the latter ever went unſupplied from my ſhop; and I never loſt a ſingle ſprat by keeping it, from avaricious motives, too long on my hands.' We have heard a ſomewhat ſimilar anecdote of a butcher in the ſame part of the town; but whether the ſentiment came from a fiſhmonger or a butcher, it would do honour to either of their profeſſions." P. 242.

It is to be hoped that the author's intelligence is correct in all parts of this paragraph, as we have no reaſon to doubt that it is

in the general ſubſtance of his book. The idea of the work, he ſays, was ſuggeſted eighteen years ago, by Mr. Richardſon, an ingenious printer; but though pains have been taken to collect information, under each of the numerous heads, the author is ſenſible that in many inſtances the materials have been too ſcanty, and earneſtly ſolicits communications to ſecure its future improvement. There is a modeſty and ingenuouſneſs, in this and ſeveral other paſſages, which intereſt us for the ſucceſs of the author and his work. One of the moſt imperfect articles is that on *china-makers*, p. 196. where Worceſter only is mentioned as an Engliſh manufactory, and is called the principal; whereas thoſe in Staffordſhire are much more extenſive, not to mention ſeveral others, as Derby, Cole-brook-dale, &c. We hope ſoon to ſee a much improved edition of this very uſeful work.

ART. 30. *New Obſervations on the Natural Hiſtory of Bees. By Francis Huber. Tranſlated from the Original.* 12mo. 300 pp. 5s. 6d. Edinburgh, printed. Longman and Co. London. 1806.

Every thing ſcientific, on the ſubject of the natural hiſtory of bees, muſt be curious and intereſting: and perhaps no ſuch work, of the ſame extent, ever poſſeſſed thoſe qualities more abundantly than the preſent. The author an acute and patient obſerver, aſcertained ſeveral new facts reſpecting thoſe inſects; and put to the teſt of the moſt rigorous examination ſuch doubtful opinions, as had been advanced by former obſervers. He ſeems completely to have aſcertained the laws of nature reſpecting the impregnation of the queen bee, which, according to him, takes place only in the air. This ſufficiently accounts for the failure of all obſervations, to this point, made within the hives. He greatly improved the conſtruction of glaſs hives, by ſo contriving them that each ſide of every comb ſhall be viſible at pleaſure to the obſerver. This is effected by conſtructing them of very thin diviſions, ſeparated by glaſs plates, and opening by hinges at one end, ſomething like the leaves of a book. Each diviſion is therefore a very thin hive, capable of receiving only the breadth of a ſingle comb, and confined between two glaſs plates. But it ſeems that ſome contrivance is neceſſary to induce the bees to build parallel to the plates.

The chief objection to the book is, that the original German appears to be as old as the year 1791 or 1792: ſo that probably the obſervations have ſince been carried to a much greater extent. It is certainly to be regretted that it was not ſooner tranſlated into Engliſh: and it ought carefully to be enquired whether the ſame author did not afterwards publiſh further reſults of his enquiries; or whether they have not been taken up and purſued by ſome other philoſophical obſerver. Some of the facts related in this book are ſo very curious and extraordinary, that, if the characters of

accuracy

accuracy and veracity were not ſtrongly ſtamped upon it, the reader might be induced to doubt of them. The accuracy of the author ſeems to have been much relied upon by the celebrated Bonnet.

ART. 31. *The Faſhionable World reformed. By Philocoſmos.* 12mo. Wilſon. 2s. 1807.

If we meet with no very profound remarks in this little volume, there is in it a reſpectable portion of good ſenſe and judgment and very ſuitable admonitions concerning the regulation of conduct at church, in public places, in converſation, &c. A conſiderable part of it is ſo directed to managers and actors, with ſuch an implied knowledge of ſtage buſineſs, that we ſuſpect it to be written by one of the children of Theſpis.

ART. 32. *Obſervations on the Exceſſive Indulgence of Children, particularly intended to ſhew its injurious Effects on their Health and the Difficulties it occaſions in their Treatment during Sickneſs. By James Parkinſon, Hoxton.* 8vo. 1s. Johnſon. 1807.

This ſenſible publication ſhould be read with attention both by parents and by all who have the management of nurſeries. It is ſaid to be publiſhed at the recommendation of medical men of high authority. It poſſeſſes ſufficient recommendation in the character of Mr. P., and in its own good ſenſe, which will be obvious to all that peruſe it.

ART. 33. *Judgment and Mercy for afflicted Souls, or Meditations, Soliloquies and Prayers. By Francis Quarles. A new Edition, with a Biographical and Critical Introduction by Reginalde Wolfe, Eſq.* 8vo. Longman and Co. 7s. 1807.

We are much indebted to the editor who aſſumes the name of Reginalde Wolfe, though we ſee no reaſon for withholding his own, for this republication. Quarles is an author of high reſpectability, and even will be eſteemed ſo, notwithſtanding he was ſneered at by Pope, who in his angry moments ſcattered his cenſures too laviſhly around him. Pope however ſneered at his poetry, but this which is a proſe compoſition, muſt if he had ever peruſed it, have excited his veneration. It contains ſome of the fineſt prayers in our language, and there are few individuals, whatever may be their condition, who will not find ſome among them, expreſſive of their own feelings, fears and hopes. The account of Quarles is ſufficient and ſatisfactory. The tribute to the memory of Headley, whom we knew and loved, excited our warmeſt ſympathy from its force and juſtice.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Remarks on the Alliance between Church and State, and on the Teſt Laws. By the Rev. Rich. King, M. A. formerly Fellow of New College, Oxford. 2s.

Preparation for the Holy Order of Deacons; or, the Firſt Queſtion propoſed to Candidates for the Holy Order of Deacons elucidated: A Charge delivered previous to an Ordination. By George Iſaac Huntingford, D. D. Biſhop of Glouceſter, &c. 1s. 6d.

Diſcourſes Moral and Religious, adapted to a Naval Audience; and dedicated, by Permiſſion, to the Lords Commiſſioners of the Admiralty. By the Rev. Robert Baynes, LL.B. 12s.

A Letter to the Chairman of the Eaſt-India Company on the Danger of interfering in the Religious Opinions of the Natives of India, and the Views of the Britiſh and Foreign Bible Societies. 1s. 6d.

A Letter to Granville Sharp, Eſq. reſpecting his Remarks on on the two laſt Petitions in the Lord's Prayer. By a Country Clergyman. 1s.

Sermons on various Subjects and Occaſions. By the Rev. John Nance, M. A. Fellow of Worceſter College, Oxford. 6s.

Cruelty to Dumb Creatures, a ſinful Abuſe of that Power originally delegated to Man, and inconſiſtent with the Chriſtian Character. A Sermon preached in the Churches of St. John and St. Mary, Devizes, on Sunday, Auguſt 16th, 1807, at the Requeſt of the Rev. Henry Brindley, of Laycock, Wilts. By the Curate of Devizes. 1s.

The Stability of the Reformed Chriſtian Church. A Sermon preached in Lambeth Chapel, on the 4th of October, 1807, at the Conſecration of the Right Rev. J. Luxmoore, D.D. Lord Biſhop of Briſtol, and publiſhed at the command of his Grace the Archbiſhop of Canterbury. By John Roberts, A.M. F.A.S. Fellow of Eton College; Vicar of Burnham, in Bucks; and Chaplain to the Earl of Carliſle. 1s. 6d.

Perfect Union with the Eſtabliſhed Church of England recommended, in a Sermon, preached before the Archdeacon of Wilts, in the Pariſh Church of St. Peter's, Marlborough, Auguſt 11th, 1807. By Charles Francis, M.A. Rector of Mildenhall. 1s.

A Collection of Evidences, for the Divinity of our Lord Jeſus Chriſt, dedicated with Permiſſion, to the Right Rev. Lord Biſhop of Glouceſter. By the Rev. A. Preſton, M. A. Rector of Edgworth, Glouceſter. 2s. 6d.

LAW.

LAW.

A Treatiſe of the Law of Contracts and Agreements not under Seal. By Sam. Comyn, Eſq. of the Middle Temple, Barriſter. 2 vols. 1l. 11s. 6d.

Summary of the Duties of a Juſtice of the Peace out of Seſſions, with ſome preliminary Obſervations. By Henry James Pye, Eſq. 5s.

A Short View of Legal Bibliography; containing ſome Critical Obſervations on the Authority of the Reporters and other Law Writers; collected from the beſt Authorities, and intended as a Companion to the Author's Reflections on the Study of the Law. To which is added, a Plan for Claſſifying a Public or Private Library. By Richard Whalley Bridgman, Eſq. 8s.

Campbell *v.* Sheridan; or the Proceedings had on the Execution of the Writ of Inquiry againſt Thomas Sheridan, Eſq. for Criminal Converſation with the Wife of Peter Campbell, Junr. containing the Letters, at length, which were produced in Court; the whole of the Queſtions and Anſwers of the Counſel and Witneſſes, and the Speeches of the Counſel for the Proſecution and Defence. Taken in Short-hand by Mr. Gurney. 1s. 6d.

MEDICAL.

Additional Caſes of Gout, in further Proof of the ſalutary Effect of the cooling Treatment of that afflicting Diſeaſe; with illuſtrative Annotations, written Authorities in its Support, Controverſial Diſcuſſions, and a View of the preſent State and future Proſpects of the Practice. By Robert Kinglake, M. D. 8s. 6d.

A Treatiſe on Hernia; being the Eſſay which gained the Prize offered by the Royal College of Surgeons, 1806. By William Lawrence. 8vo. 9s.

A Letter on the Practice of Midwifery, occaſioned by, and including an account of, a late unfortunate Caſe. By John Boys, Man-Midwife, &c. 1s. 6d.

Obſervations on the Application of Lunar Cauſtic to Strictures in the Urethra and the Oeſophagus, illuſtrated with Caſes and with Plates. By M. W. Andrews, M. D. Phyſician at Madeira. 5s. 6d.

AGRICULTURE.

A General View of the Agriculture of Devonſhire. 8vo. 15s.

EDUCATION.

The Elements of the Hebrew Language; in two Parts. Part I. Orthography, illuſtrated by a variety of intereſting Notes, with the Addition of an extenſive Vocabulary, for the Uſe of Schools and Beginners. By Hyman Hurwitz. 8vo. 5s. 6d.

BIOGRAPHY.

BIOGRAPHY.

Characteriſtic Anecdotes of Men eminent for their Genius and Learning, from the Reign of Henry VIII. to the preſent Time. 8vo. 10s. 6d.

The Eccentric Mirror: Reflecting a faithful and intereſting Delineation of Male and Female Characters, ancient and modern, who have been diſtinguiſhed for their extraordinary Qualifications, Habits, &c. 4 vols. 12mo. 1l. 2s.

The Modern Plutarch, or Univerſal Biography; including authentic Memoirs of diſtinguiſhed Public Characters, of all Nations, living, or recently dead. 6 vols. 12mo. 1l. 6s.

POLITICS.

A Standard of the Engliſh Conſtitution, with a retroſpective View of Hiſtorical Occurrences before and after the Revolution. By James Ferris. 12mo. 6s.

Reflections ſuggeſted by Mr. Whitbread's Bill, and by ſeveral Publications on the Poor Laws by the Rev. T. R. Malthus, the Right Hon. G. Roſe, J. Weyland and P. Colquhoun, Eſqrs. By Daniel Carpenter, Eſq. one of his Majeſty's Juſtices of the Peace for the County of Hertford. 1s. 6d.

The Radical Cauſe of the preſent Diſtreſſes of the Weſt-India Planters pointed out. By Will. Spence, F. L. S. 3s.

A Political Account of the Iſland of Trinidad, from its Conqueſt by Sir Ralph Abercrombie in the Year 1797 to the preſent Time. 5s.

A Vindication of the Conduct of the Catholics of Ireland during the late Adminiſtration. By a Proteſtant Barriſter. 2s. 6d.

The Policy of the Blockading Syſtem refuted, with Obſervations on the preſent Stage of the War. 1s. 6d.

POETRY.

Ancient Hiſtoric Ballads: Containing, 1. Richard Plantagenet; 2. The Cave of Mora, the Man of Sorrow; 3. The Battle of Flodden; 4. the Hermit of Warkworth; 5. Hardycanute. 5s.

Lectures on the truly eminent Engliſh Poets. By Percival Stockdale. 2 vols. 8vo. 1l. 1s.

Exodus, an Epic Poem, in thirteen Books. By Charles Hoyle, M. A. of Trin. Coll. Camb. 9s.

NOVELS.

Leopold de Circe, or the Effects of Atheiſm. By J. S. Byerley, Eſq. 2 vols. 12mo. 8s.

The Govenor of Belville. By Jane Harvey. 4 vols. 12mo. 14s.

Memoirs

Memoirs of Female Philoſophers. By a Modern Philoſopher of the other Sex. 2 vols. 10s.

The Sorrows of Guſtavus; or the Hiſtory of a young Swede. 2 vols. 12s.

The Romance of the Appenines. 2 vols. 9s.

A Winter in Dublin. By Charles Sedley, Eſq. 3 vols. 1l. 1s.

The Mis-led General, a Serio-comic Romance. 7s.

The Fatal Voice, or St. Michael's Monaſtery. By Francis Lathom. 2 vols. 9s.

DRAMA.

The Dramatic Mirror: containing the Hiſtory of the Stage from the earlieſt Period to the preſent Time. By Thomas Gilliland. 2 vols. 1l. 1s.

Time's a Tell-Tale, a Comedy, in five Acts, as performed at the Theatre Royal, Drury-lane. By Henry Siddons. 2s. 6d.

MISCELLANIES.

Oxoniana; or Anecdotes, Hiſtorical, Antiquarian, and Biographical; compiled chiefly from original Manuſcripts in the Bodleian and other Libraries at Oxford. 4 vols. 1l. 1s.

The Hiſtory of the ancient Borough of Pontefract. By B. Boothroyd. 8vo. 10s. 6d.

The Builder's Companion, or Country Gentleman's Aſſiſtant. By D. Boyers, Surveyor. 5s.

A Letter addreſſed to the Gentlemen of the Britiſh Muſeum. By the Author of the Diſſertation on the Alexandrian Sarcophagus. 4to. 1s. 6d.

The Organon, or Logical Treatiſes of Ariſtotle. Tranſlated from the Greek, with copious Elucidations from the Commentaries of Ammonius and Simplicius. By Thomas Taylor. 4to. 5l. 5s.

A Statement of a Correſpondence with Richard Phillips, Eſq. Sheriff, &c. reſpecting the Antiquary's Magazine. 1s.

An Elementary Treatiſe on Natural Philoſophy. Tranſlated from the French of M. R. J. Hauy. By Olinthus Gregory, A. M. of the Royal Military Academy, Woolwich. 2 vols. 1l. 4s.

Bath Characters; or Sketches from Life. By Peter Paul Pallet. 5s.

LIBRARIES.

Bibliotheca Reediana. The Library of Iſaac Reed, Eſq. of Staple Inn. By Meſſrs. King and Lochee. Nov. 2, and thirty-eight following Days.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A. Z. will find in the Supplement to the laſt edition of the *Encyclopædia Britannica* a tolerably full biographical account of Profeſſor *Wilkie*, author of the *Epigoniad*. We may perhaps very properly refer him to ſome of the members of his own club for a more particular account of *Mr. Hall's* authorities reſpecting the Profeſſor, and his Univerſity, which we now underſtand to have been furniſhed by a Man of Letters who was bred there.

LITERARY INTELLIGENCE.

The admirers of Female Genius will rejoice with us, to learn that *Miſs Trefuſis* is preparing to publiſh a volume of her Poems.

Dr. Shaw is gone to preſs with the *Natural Hiſtory of Birds* in continuation of his General Zoology.

Mr. Douce has printed the chief part of a work, to be entitled *Illuſtrations of Shakeſpeare and ancient Manners*, in two volumes, 8vo.; with ſeveral very curious plates.

Mr. W. Gifford, has made great progreſs in his preparations for a new edition of *Ben Jonſon*.

Two more volumes of *Mr. Beloe's Anecdotes of Literature and Scarce Books* are going immediately to preſs, with many improvements of arrangement.

Conſiderable advance is made in the new edition of *Mr. Todd's Milton*.

Mr. Middleton's Doctrine of the Greek Article, applied to the Criticiſm and the Illuſtration of the New Teſtament, will be ready for publication the firſt Week of the New Year.

Mr. Donovan will complete his *Hiſtory of Britiſh Fiſhes* in the courſe of the month of January.

A new *Dictionary of Arts and Sciences*, in ſix octavo volumes, is announced by *Mr. Nicholſon*. It is to be completed in twelve months from the commencement of the publication.